

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, CLEVELAND, OHIO

Publication Office, Cleveland, Ohio

Copyright, 1923

Editorial and Executive Offices, Cleveland, Ohio

Printed in U. S. A.

VOLUME XXV
Issued Monthly

DECEMBER, 1923
Subscription, \$3.00 per Year

Number 3
Total Number 291

The Disappointed Wise Men

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How many wives had Abraham?

The question seems so irrelevant to the stirring events of the present day and to the recently signed Turkish treaty in which the great Armenian people have been crowded out of house and home in a manner to make the Christian nations of the earth hang their heads with shame. How many wives had Abraham?—What bearing has this upon the recent history, the barbaric destruction of millions of Christians and the making of a treaty that while it may satisfy a few European diplomats is a disgrace to Christianity and means the turning back of the hands on the dial of Christian progress for a century to come.

How many wives had Abraham?—One, you say; at least that is what four hundred delegates to the recent Sunday School Convention said. One?—"Oh yes, and there was Hagar, but she was hardly his wife." Is that all? That's all. Then how do you account for the fact that when Jesus was born in Bethlehem of Judea in the days of Herod the King came there wise men from the East country saying: "Where is He that is born King of the Jews, for we have seen his star in the East and have come to worship him?" Israel was waiting for a Messiah. Why did they not say: "Where is He that is born King of Israel?" Simply because they had never heard of Israel—they were Jews, sons of Abraham, waiting for a promise given unto them. They knew nothing of Israel. They were representatives of the great six northern tribes of Arabia, descendants of Abraham by his other wife, Keturah, children of those splendid six sons of his old age to whom he had given "portions," sending them "unto East country Eastward from the face of his son Isaac," and yet as truly Jews as was Isaac and as earnestly desiring a fulfillment of the promises as was Israel.

And what did these wise men find, these sons of Abraham, as they came to Jerusalem? They found political Israel, ignorant and antagonistic—so ignorant that Herod the King, the Idumean son of a slave woman, did not even know where the Messiah was to be born, and so antagonistic as to order and permit the slaughter of the innocents.

And they found the church so callous and indifferent that the hierarchy of Israel did not care enough to send one limping Levite down to Bethlehem with the wise men to see if the Messiah actually had come.

But they went, these worthy descendants of Abraham. They found the King, they provided for his health and sustenance during the lonely sojourn in Egypt and, warned of God not to return to the ignorant, antagonistic, calloused and indifferent rulers at Jérusalem, they went their way home. Nearly six centuries later there was born of the tribe of Koreish and near to Mecca an epileptic child named Halabi, who welded these disappointed sons of Abraham with the Joktanic group into a great movement which we call Mohammedanism, and this attempt on his part to satisfy the hearts of the descendants of the disappointed wise men forms today the most insuperable barrier to the Christianity of the world.

Now history repeats itself, for wise men from the east, from every part of the east, have come again in these latter days seeking to find light and leadership for mind and heart. They come to Versailles, to Genoa, to Washington, saying: "Where is this King and his chosen people?" They found political opportunism on every hand, national ambition and world greed running wild, and the church, except for a few missionary-minded folk, callous and preoccupied, and the wise men from the East have returned to their own country by another way. China is in Civil War, banditry and revolution, Turkey crowds her treaty down the throat of Christendom, Armenia, shamelessly forgotten, remains but a national name, while Constantinople is still the festering sore of Europe and St. Sophia is still a mosque.

As we think of the disappointed wise men of nearly twenty centuries ago, and as we think of the disappointed East today and realize that the same ignorance, callousness, indifference and preoccupation have brought about the same results, our hearts are chilled with a great chill lest another Mohammed arise to weld those disappointed peoples into a religious unity that will shackle the

feet of Christ and crumple up the movement in the East for which so much missionary blood and treasure has been spent.

There are just four simple observations that I want to make.

The Basis of All National Catastrophe is Spiritual

It was in the spring of 1914 that we stood one day listening casually to a little missionary from Africa. He was showing lantern pictures of his people and his work, and finally he threw upon the canvass a series that turned you sick: men and women with hands and feet cut off, and worse—unspeakable marrings upon the black bodies, done by Belgian soldiers because these poor black folk had failed to bring the full quota of rubber. Stopping for a moment to control his emotions he burst out with this statement: "Just as sure as there is a God in Heaven, God will avenge himself upon Belgium! I know not what scourge he will use, I know not what sword will be drawn, but the God of Infinite Justice will not permit this thing to pass unavenged!"

I hold no brief for that brutal group who so ruthlessly trampled upon the face of that thrifty little land. Doubtless the common people were only measurably responsible for the crimes of Leopold, but never can I think of the rape of Belgium without hearing again the statement of that little missionary. And if there be a God of Justice in the Heavens and if he feels the same hot indignation against hard-hearted indifference and culpable ignorance that we feel, what will he say to us who say no word of reproof to our political leaders as they barter away the lives and liberties of Christian men or shut the door in the face of the seeking East.

The Three Mediterraneans—The Ideals, Fates and Future

There have been three Mediterraneans in the history of the world. The first of these was that little body of water between Europe, Asia and Africa, which we still call the Mediterranean Sea. Around this first Mediterranean there gathered for a hundred centuries the growing civilization of the world. And in all that time there was but one dominant idea—*Conquest by the Sword*—and every one of these nations that took the sword is as dead as Hector. Ask the average audience concerning Sparta. Not one in ten can tell you what or where Sparta was, the nature of its government, or the number of its inhabitants—still we speak of "Spartan Courage." The same can be said of Egypt, Babylon, Assyria, Greece and Rome: they lived their lives, fought their futile fights and died their national deaths—proving for all time the error in their ideal and the futility of force.

There was a second Mediterranean. This was called the Atlantic. All the civilization that amounted to anything on this Mediterranean was in the northeast corner in a little patch of ground not much bigger than Texas, called "Western Europe." It has but one ideal, one permanent thought—*Wealth*. It made no difference whether it was the vikings of the North, Spain's golden galleons, Portugal's pirates, England's buccaneer-

ing colonizers or Dutch tradesmen, they went out for the money and every one of them is in financial ruin—flat broke, proving for all time that greed is a vain and unsatisfying thing.

There is a third Mediterranean called the Pacific. All the civilization that has amounted to anything on that great "sea between the lands" has been in the northwest corner in two great ethnic groups—China and India. The dominant idea of the one has been *Happiness*, and of the other—*Peace*. When the enemy came to China she said: "The enemy is of the Devil. The only thing that will defeat a Devil is a Dragon." So she put on a silk kimono, painted a dragon on a paper umbrella and went forth to meet the foe. Not a very military way in which to repel the enemy, we would say, but they constitute the largest, oldest, most permanent ethnic group on earth which is, after all, the answer. More than a fourth of the whole population of the world is in the "Celestial Empire." And in India the great peaceful people, over-run by many a wandering monarch and ruthless invader—they are still there: the second largest ethnic group in the world. If they are destroyed it will only be by force and greed. So, as we turn our thought to these Mediterraneans past and present we are impressed with the futility of certain things and the permanence of others.

The Waiting East

Let us look at the "Waiting East." What do the wise men of the East seek today? For what are they waiting?—A King to worship. And we offer them—Singer Sewing machines, Standard Oil, International Harvester implements. These things do not satisfy, we have got to give the Waiting East the thing that will satisfy its mind and heart. The East is wise with an age-old wisdom. The pitiful doubts which we are peddling from our own pulpits will not satisfy their hearts. They are tired of holy wars and fanatical leadership. They want the King that they so long have sought and of whom they have been so frequently deprived. We can send them everything material and mechanical—why in the name of our living Christ can we not send them a satisfying Gospel?

I sat in a missionary convention. The speeches were limited to three minutes. A great Christian merchant arose and said: "I stood on the edge of one of the great Chinese Provinces. I asked of my guide, 'How many men are there beyond us who have never heard the name of Jesus Christ?' 'Thirty million.' 'But,' said he, 'we must go back. We are already in dangerous territory here. We must go back.' As I stood aside to bow my head and lift my heart in prayer for that great body of men and women without the Message of the Living Christ I heard the creaking of one of the unspeakable Chinese wagons, and, as I turned, there passed the miserable vehicle drawn by a weather beaten camel, driven by a weakened coolie and loaded with cans of Standard Oil, while underneath there hung a crate of lamps marked 'Made in Connecticut, U.S.A.' We could send them light for their homes but we had not sent them light for their hearts."

The Opportunity and Danger

And now they come again—these wise men from the East. They have seen the Star. They have never lost it. When they raised their standard in the long gone by, they took the old Arabian Crescent and with it they placed the Star which they had seen in the East, and during all these years, as a Christian world has Placed the Cross

upon its standard, these men, who were prevented by political ignorance and religious indifference from ever seeing the Cross, have clung to their Star—The Star which their long dead representatives followed in their quest for the King. They need us politically, but ten times more they need us spiritually. If we fail them now, then God pity them—and us!

Christmas Eve at the Old Manse

A Drama Sermon

REV. ROBERT C. HALLOCK, D.D., Valatie, N. Y.

Episode I. "The Laborer is Worthy of His Hire."

Incident 1. " 'Tis the Night Before Christmas." *(Nightfall. The Old Manse at Belview. Rev. Luke Graham, of intellectual and apostolic seeming, returning from pastoral work. Mother Graham greets him with her pet name.)*

"Daddy Luke, 'tis the night before Christmas, and all through the house I've been hunting; and truly I find just nothing—save bread, boiled potatoes, cold gravy, and a little tea . . . Old Mother Hubbard went to the cupboard to find her poor . . . well, her poor Hubs . . . something for his Christmas dinner. But when she got there . . . the . . . cupboard . . . was . . . bare . . . and so . . . and so . . . !"

"What, what! Girlie, not crying? (She had been his "girlie" for fifty years!) Are these tears? What for, child? Don't cry, dear girlie!"

"O Daddy Luke, tomorrow is Christmas, and it just breaks my heart that I have nothing nice for your Christmas dinner. I have never treated you that way on Christmas, never once before." *(Sobs dejectedly.)*

"Now please don't cry. We can heat up the potatoes and gravy, toast the bread, and with the tea we can have a famous Christmas dinner."

Incident 2. The Deacons Visit Pastor Luke.

(A gentle knock. The pastor admits deacon Bushnell and deacon Hart, bringing a small basket.)

"Pastor Luke (his people call him Pastor Luke to his face, but Daddy Luke behind his back), from our own scanty store we bring a wee bit to piece out your Christmas dinner—just apples, doughnuts, one triangle of mince pie, and a cup of sugar for your tea. Would that the gift were much, much bigger."

"Oh, I am so glad! (cried Mother Graham). The Christmas dinner for Daddy Luke was truly somewhat scanty; but now we shall fare finely."

"Well . . . ah . . . we deeply regret . . . the truth is," (stammers deacon Bushnell desperately), "we hoped to lighten the blow a little . . . We two are come on a bitter errand. The official Board has appointed us to tell you that it is no longer possible to raise Pastor Luke's salary, and we have been forced to vote that the pastorate terminate December 31st, one week from tonight . . . Would God it were not so . . . but what could we do?"

(Mother Graham's face is buried in her arms upon

the table, her shoulders shaking with sobs. Her husband bows his head and says solemnly.)

"The will of the Lord be done."

(The deacons quietly rise and go sadly out.)

"Husband, my heart hath told me all the day that some dark trouble was near. Listen to me now: For nigh unto fifty years thou hast preached the Gospel faithfully and well; why shouldst thou now be in sore poverty and want? (When feelings are deeply stirred Mother Graham always falls back to her *thee* and *thou*). Surely the good Book says the laborer is worthy of his hire: a faithful laborer thou, with the hire so small, often unpaid . . . and now, it ceases forever. O Daddy Luke, hath God utterly forsaken?"

"Nay, wife of mine, shall we lose faith in him because his ways are dark? Not thus did Job. 'Though he slay me yet will I trust in him.' The Lord will not forsake. Shall we not with the Master pray, 'Thy will, not mine?'"

"Forgive me, husband; thou art right, I know. We will trust Him still!"

Episode II. "The Thoughts of Youth are Long, Long Thoughts."

Incident 1. Choosing Life's Work.

(Five o'clock Christmas eve. Train for Belview. Gordon Keith returning from Westmoreland College, John Barron from Genevan Theological Seminary.)

"Well, Gordon, what are you pointing for, now that your college course is near to end? Maybe you'll come to old Genevan, preparing to preach the Gospel. How do you think on that?"

"No, John, the ministry is not for me."

"But, Gordon man, why not? You are a Christian; you are getting a college education; you have ability, and sure I am that you would make a fine and fruitful minister. Why not think the matter over seriously?"

"I have thought over it very seriously, and negated it for good."

"Are you willing to tell me why?"

"Yes, I think I am. John, do you know what is to happen up at the Old Manse tonight?"

"Have you heard of that? Mother wrote me of it as a thing just suspected. Yes, I know; and it makes me sick at heart. What will Pastor Luke and Mother Graham do?"

"I'm sure I cannot tell. But I do know this, that I am not willing to face such a fate myself, nor at all to ask some fine girl to share that fate with me."

"Oh, but Gordon, you are far too able; you would climb high."

"John Barron, Pastor Luke is one of the ablest men I know. There is no man in my College Faculty has a finer mind; and as for preaching—why, for years Daddy Luke has been giving this little church masterly sermons, which surpass those of any one of the city preachers I have heard these four years past. Yet here in little Belview he has been, and here he is!"

"How can you explain it, Keith? It doesn't seem fair or right."

"I can't explain; only, whatever the explanation be, I'm not going to risk the same tragedy for me and mine—though I hope I'm neither quitter nor a sneak. But see here, I imagine I have business talent: why can't I serve the Lord in business? And if I win success why can't I do as much for him with money as I could by preaching? Who knows, old fellow, but that some day, when you are a poor abandoned preacher like Daddy Luke, you may find it mighty handy to call upon your rich friend, Gordon Keith, for a grub-stake in your need!"

"Maybe I shall; who knows? But tell me this, Keith; what will all these little churches do if every able fellow sidesteps the ministry?"

"John, I have wondered and puzzled over that, a lot! Yet it doesn't seem the right thing for live young men just deliberately to jump into this yawning chasm in the forum, as that Roman fellow did; especially if we must pull wife and children with us into that ugly hole. It no doubt seemed fine and heroic of the Roman chap, but certainly it isn't sensible today."

"No, I'm not asking that of you. Still, what can the churches do?"

"Look here, Barron, why can't our big, rich Church manage things somehow, as our big rich Nation does with its army officers? Couldn't the Church have some retiring system like that?"

"Well, maybe . . . it does look reasonable . . . None the less, I feel sure that we young fellows simply must not let these old churches die for lack of ministers . . . Say, Gordon! Isn't it just as cruel, and as wicked too, to starve a good old church to death as it is to starve to death a good old minister?"

Incident 2. Choosing Life's Mate.

(Ten o'clock Christmas eve. John Barron's home. The mother, seated by the table, reads her Bible. A step at the door, and John comes in, haggard and sad.)

"John, my boy, what is it? You look so sad: can it be that Myra has said No?"

"Yes, Mother mine, the dear girl said No. And, Mother, she said that No because I am to be a Gospel minister."

"Why, John dear, how can that be? Myra's a good Christian girl; you have long been devoted to her, and she has seemed fond of you; and all the time she has known you hoped to be a preacher!"

"Yes, Mother, and tonight she let me see that her heart would have dictated a different answer. But the cruel news as to Daddy Luke had brought

her to a firm decision to say No to me, if ever I should speak. Nor do I blame her, Mother; she is wise, I see. Yet, oh! the hardest part of all for me is this, that I could win her still, I'm sure, were I to turn from being a minister!"

"O John, John, could you think of that? Could you turn your back upon the Master's ministry, even to win Myra Weston for your wife? Oh, my boy, my boy! . . .

"No, Mother, I have put that thought behind me once for all. I am Christ's: I must keep nothing back from him, however precious the jewel seem. I surrender all."

(Mrs. Barron draws John to his knees by her side, and as he buries his face in her lap she murmurs low into his ear:)

"He that loveth father or mother, son or daughter, or even dearest wife more than Jesus is not worthy of him. Thy bleeding sacrifice this night is precious in the sight of God, my dearest son!"

Episode III. The Children of this World are Wiser Incident 1. How it Seems to Labor.

(Eight o'clock Christmas eve. House of Tom Graustark, a local labor leader, born in Belview long before The Works were opened. Back room, dimly lighted; Graustark and an Irish workman called Joe.)

"Well, then, Joe, the men favor the strike?"

"Iv'ry galoot av thim!"

"Then see that all keep mum, but be ready. When the whistle blows at ten o'clock that morning everything stops dead. The Owners will be crazy. But I'll stand up to them for you men: then: After December's this last day, \$7 for 7 hours work and double time for extras, or not a wheel turns till the Works rot down! They'll have to come to our terms, Joe."

"Thin, Tom, why cudn't we demand \$8 jist as well? They'd hav' to coom to thot the same."

"You spalpeen, Joe, haven't you any conscience? Want \$8 for work any lazy dago without a spark o' learnin' in this nut can do the day he lands! Say, Joe, let me tell you of a man I know in this old town. He's got more brains in his one head than all you men, and he's a cracker-jack in his line: yet his bosses have never paid him a nickel above two-twenty-five a day. And now tonight I hear he's fired right off the bat, and with no chance at another job. How would that suit you?"

"Fur the luv' o' Moike, Graustark! And whot line's he in?"

"Well, it happens he's a preacher."

"A praicher, is it? Och, the tarnation idjots, to let the ould bunch ride over thim loik thot! Why don't the blasted fool praichers organize? Tell the jintleman, Tom, to go jine a union, an' thin he c'n git his rights."

Incident 2. How it Seems to Capital.

(The same evening. The Directors of The Works in hurry council, news of the threatened strike having "leaked" to them. After long and bitter discussion the President says:)

"Well, Gentlemen, only one helpful suggestion occurs to me. Ten years ago when a strike was on in January this old preacher here in Belview, Luke Graham I think his name is, went quietly

of his own accord amongst the men and persuaded them, for the sake of their suffering wives and children, to drop the strike. It was worth thousands and thousands of dollars to the Owners. Perhaps the old dominie could head off this strike for us."

"Mr. President, I venture the guess that the afore-mentioned 'old preacher' did not himself profit to the extent of one of those same dollars?"

"Certainly not, Sir! What had the preacher to do with profits? He was simply discharging the duties of his profession."

Episode IV. "Called of God to Make Money."

Incident 1. After Twenty Years.

(A score of years have passed. Gordon Keith, now a prominent financier in the great City, ad likewise a metropolitan Church leader, revisits his boyhood home. Fred Bushnell, son of deacon Bushnell long dead, tells the condition of their old church, forsaken since Daddy Luke passed away, and appeals to Keith to engineer some plan for saving these dying churches by insuring them pastoral ministrations. Keith promises to think and pray over the question.)

Incident 2. Captains of Industry in Council.

(Gordon Keith's palatial home on the Heights. Seven "big men," and splendid fellows all, are gathered at private banquet. Keith talks of his late trip up-state to his boyhood home. His voice grows deeper as he recounts memories of "Daddy Luke," tells over the story of that broken pastorate and broken heart, which he characterizes as "a King Lear tragedy in common life," and then describes that other tragedy, their dying little church.)

"And now, Fellows, I'm going to show you my inmost heart. More than twenty-five years ago my conscience called me to become a minister and preach God's Word; but Daddy Luke's bitter experience held me back. Yet all these years I have had ache in my heart that it has not been mine to preach Christ's Gospel from the sacred desk.

"And now I want to make partial atonement for my youthful recusancy. Christian friends, I have become deeply impressed that the outstanding folly and economic crime of our American Protestant Church is parsimoniousness towards her men of God who preach the Word. There are a hundred thousand of them in our land bearing up the pillars of safe civilization, of Christian communal character, and of noble national life, who yet are cramped and weakened by economic strain—utterly underpaid while doing heroic work, and facing heart-breaking, hopeless penury when working days are past. I want to help remedy this wrong."

"But, brother Keith, who knows the remedy?"

"Well, Men, I believe the first objective to be an adequate retiring pension for every Daddy Luke; which will not only care for Daddy Luke himself, but (if you see the meaning of my parable) will encourage young Luke to follow in the work, and so supply the shepherd for Daddy Luke's old church.

"Such pension should be not less than a thousand dollars per annum. I have had my actuary draw

up a schedule showing the sum necessary to establish such a Pension System in our Church. Twenty million dollars as a cash foundation, plus annual offerings for this sacred Cause, will meet the case.

"And twenty millions can be picked up anywhere, I judge?"

"Well, old friends, my own personal wealth totals almost exactly ten million dollars: one-half of this, five millions, I dedicate at once. And knowing from frequent testings the temper of your steel, I have called you to conference as to ways of raising fifteen millions more. Together, Men, you and I have floated for responsible interests many big hundred-million loans: can we not now float a 'Loan unto the Lord' for a modest fifteen millions?"

"Now, Comrades, may I say a word? Gordon Keith declares that he has a heart-ache in his breast because he once refused to preach the Gospel from the sacred desk. But my own conviction is that Gordon Keith was clearly called of God to make money, and that a counting house desk has been his 'sacred desk,' from which these many years he has sounded forth the Gosepl of his Lord!

"But what Gordon Keith wants of us tonight is not taffy, but specie; not speeches but spondulics. Wherefore I propose that we six men underwrite two and one-half millions each, as a guarantee; then, since safeguarding the ministry is the duty and concern of the whole Church, and especially of the men, I propose that we proceed to establish a Voluntary Laymen's Committee to organize and carry out a systematic, business-like Church-wide campaign of education (propaganda, if you choose) amongst all the men of our denomination; daring and inspiring them to meet this magnificent challenge of one man, by raising right off the bat these fifteen millions! This will put the Pension System into actual operation as a soon and assured success."

(This motion was heartily and unanimously voted: and as is the way with really "big men," the vote was speedily followed by vigorous, effective effort, resulting in due time in a magnificent success. An account of this whirlwind campaign would make a thrilling interesting story: but the bare statement of victory must suffice, while we hasten to the final.)

Episode V. Christmas Eve Once More at the Old Manse.

Incident 1. "Tis the Night Before Christmas."

(Ten years more have flown. Gordon Keith, now a leisurely gentleman of sixty, has come for another visit to Belview. This time he is to be entertained at the Old Manse itself, and by his friend of Auld Lang Syne—John Barron!)

"Well, well, Gordon Keith, glad and happy am I to have you in my home, and after all these years! My eyes that were growing dim are made young again by the sight of your face! Welcome and thrice welcome old friend! Come in, come in!"

"John Barron, what a rush of memories fills my heart as I clasp your hand, beneath the sacred roof-tree of this manse! Memories of Daddy Luke, of Mother Graham, of the days of old when you and I found Jesus and together pledged to

him our troth. And now to think that you, my old John Barron, are walking in the holy steps of Daddy Luke, feeding the Lord's flock in the dear Belview church! And this is Christmas Eve at the Old Manse—Oh! John!"

"Yes, Gordon Keith, His ways are wonderful indeed!"

"But come now into the old study you remember so well, and meet my wife, and my young preacher sons. For God hath given me that blessing not vouchsafed to Daddy Luke—two sons to preach the same old Gospel after me."

Incident 2. "At Eventide It Shall be Light."

"Friend Gordon, my wife . . . you two have known each other in the olden days."

"What! Myra . . . Myra Weston? Can it be possible? . . . Why, I thought that . . ."

"Yes, Gordon Keith, I laugh for I know what you thought. And I don't blame you. But women change their minds sometimes, my boy! And to my eternal happiness Myra did change hers—yet even so, it took her several years to make the change, I'll say!"

"Not until she had come to realize," said Myra softly, "that it is better to trust God and a woman heart than to heed the dictates of any wisdom of the world."

"Well, Gordon, after long service on home mission fields, five years ago we were called back to this our childhood church; five years of joyous work. Now sixty-five years old am I, and entitled to the Fund. Yet may I go on preaching five years more, and meanwhile five thousand dollars will accumulate to my credit in the Fund expressly to buy for us a cottage home . . . where with the annual thousand dollar pension, we can live, happy and independent, while God still gives us life. Our skies today are bright; the years to come, serene."

"I am so glad for you, my boy, and for the Church."

"Friend, doubt not we are full aware that under God we owe all this to you! And many, many others know the same; for in every preachers' meeting where I go I hear scores of happy brethren call down blessings on the head of Gordon Keith whose splendid munificence and leadership founded the Fund and brought it to success."

"Not unto us, but unto God give all the praise."

"Nay, friend, Our Holy Book doth say—

"Honor to Whom Honor is Due!"

"The Fund is truly from our God; yet the Church lessens not His boundless praise in honoring that man of God, Keith of Belview, through whom it came!" (Amen.)

A Christmas Message to Ministers

PROF. E. H. BYINGTON, Gordon College of Theology and Missions, Boston, Mass.

In innumerable American homes, as dawn breaks on Christmas, hastily-robed figures may be seen stealing about, each seeking to outstrip the others with the gleeful salutation "Merry Christmas." If little children are present, all gather about the Christmas stockings, with exclamations of delight as present after present is drawn from its concealment, while references to Santa Claus are made with wonder by the children and amusement by the adults. If the children are older, the presents are in packages piled around the foot of a Christmas tree; and if there are no children, the gifts appear at the breakfast table. What a joyful hour!

But who speaks or thinks of Him whose coming prompted all this gladness and giving?

After breakfast, the re-examination of gifts, and the clearing away of wrappings, attention is turned to the next feature of the day: elaborate preparations for the dinner, if the family reunion is to be held in this home, or plans for the journey if it is to be in one of the others. The tables are loaded with good things, the chairs are crowded to make room for all and the fun flows fast and free, with kindly looks and words from each for all, and with heart longings for the absent ones.

But is there no room for Him whose birthday it is?

As the day continues, the elders chat, the boys and girls romp, the young people indulge in outdoor sports, or seek places of public amusement, or gather in congenial social groups. Happiness continues to the end of a perfect day.

But where is He that is born King of the Jews, our King?

The wise men from the East must have been surprised, after they had followed from afar the star of the king of the Jews, to discover the absence of all interest in him among the Jews. Would not a similar journey to this land, with Christmas spent in visiting American homes, create equal surprise at the widespread lack of interest in the King on the King's birthday?

Often is repeated the phrase, "Hamlet with Hamlet left out," but there is no record of the acting or printing of that play with the omission of the words and experiences of its chief character; but Christmas without Christ is so common as almost to be taken for granted as the regulation observance of the day. The celebration of the birthday of a friend or relative in a manner that utterly ignored him, would seem very strange but Christ's birthday is observed by multitudes with no ascription of praise to him, no earnest prayer for his unseen presence, no meditation on the meaning of his birth, even without any perceptible recognition that it is his day.

It is true that he is remembered on the nearest Sunday, but we do not thus shunt the birthdays of our children. If the day were not observed at all the nearest Sunday would do, but to observe it so heartily and then to ignore him so completely, seems a marked dishonor. A minority of churches hold religious services on Christmas, but these services are not attended as on Easter, and in them his death rather than his birth seem to be

emphasized, with sacrament and mass. Even some stalwart champions of the dogma of the Virgin Birth, on the day set apart for the recognition of that event, seem to give no thought to virgin, the birth, or the spiritual and eternal significance of the day.

Is not, however, the day filled with the Christ spirit? Somewhat, but not supremely. The Christ spirit is to feed the hungry, clothe the naked, minister to the afflicted, and rescue the lost rather than to give gifts to those who give to us and to urge the choicest viands on those who already have enough.

But is not Christ pleased to behold his own so happy on his birthday? Assuredly he is. He rejoices with them that rejoice. Not one feature of a truly happy Christmas would he have omitted; but is it well for us to treat him so? Not that we should omit aught of these joyous experiences, but we should add thereto more honoring and loving recognition of him with worship at sunrise, thanksgiving at eventide and meditation on the meaning of the angel's message.

Many of us have tried to arouse an interest in an observance of the day which would place Christ on the throne, but tradition and custom are strong. It is well nigh impossible to gather the people in many of our churches, to give thanks and join in Christmas worship, on Christmas morning; and even in family gatherings references to Christ are received with respectful acquiescence rather than eager welcome.

Instead of a futile struggle to enlist others in a true observance of the day or of a disappointed surrender to the seemingly inevitable neglect, may we ministers not find here an opportunity for a peculiar spiritual privilege for ourselves? On all other significant occasions our efforts must be exerted to interest and inspire others. Let us welcome this day as a special gift to us. We need it. You often have seen a hostess so intent upon preparing food for her guests and serving them that when they had departed she found herself faint and exhausted because she had neglected to partake herself of the food provided. So at times we lack even as we prepare and pass the bread of life to others. As Christ withdrew into silent solitude for meditation, for the refreshment and strengthening of his own spirit, let each one of us on Christmas seek a spot outside the sound of human voices. It may be some solitary wayside, or the woods or hilltop; but the best place, if it is possible, is the church. The spirit, not the place of prayer, is the important factor, but nevertheless the place often affects the spirit; and what place of prayer is there for a minister like his own pulpit? Where he is wont to lead others to the throne of grace, he now, alone in the church, kneels in prayer. What a place for him to meet Christ on Christmas!

Usually our meditations are the reaching out for messages to give our people. Our prayers are for strength and guidance for ourselves for our tasks, or intercessions for the members of our flock, for our community, for our country, for the world that the Kingdom of heaven may come to all

these. Now let our meditations all be of Christ; not to secure aught from him but to see him and adore. With the shepherds, with the wise men, with Simeon and Anna, let us look and rejoice and praise and worship him. In silent thought or audibly, the words of the Christmas stories we may repeat to ourselves. We may make our own the wondrous hymns and say again and again

"O holy child of Bethlehem

Be born in me today;

O come to me, abide with me,

My Lord Emmanuel."

Our meditations may be of his wondrous life and teachings, or the deep spiritual significance of his ministry, or the mystery of his incarnation and all its fruitage. It should be an hour with Jesus only. By a "retreat" we usually mean a gathering of ministers apart by themselves for communion with each other and with God; but let this "Christmas retreat" be where each is alone with his Saviour, on that Saviour's birthday, in the sacred place where he is accustomed to proclaim the good news of that Saviour.

Many years ago, in a foreign land, I visited a monastery, and as with a monk I was walking through a corridor, there came to my ears the mystic melodies of monks in their cells chanting their adoration. My thought at the time was that it would be far better for them to come forth and lead their fellow men in worship, and by example and precept incite them to live righteous lives and better the conditions of this sad and sinful world. I still think so; but now and then I seem to hear those voices again and they arouse a longing for such worship and communion, apart from the world and all its clamors. Let us not be afraid that we shall ever go too far in this direction, in this land and age. It is said of Elijah that in the strength of the food prepared for him as alone he sat under the juniper tree, he went forty days and forty nights. In the strength of what Christ might give us in an hour on Christmas day, in the church or some other quiet spot, we might be able to go far on our journey. If all of us ministers thus observed his birthday, many of us would be blessed, indeed, and to some it might prove the outstanding day of the whole year in spiritual vision and refreshment.

PULPIT AND PASTORAL PRAYERS

Rev. William Hoskins, of Tekoa, Washington, in renewing his subscription to *The Expositor* says: "I thank you for those Pulpit and Pastoral Prayers. Please keep that department up, for it will be a wonderful aid toward 'the worthy conduct of public devotion.' That is where so many of us preachers fall down."

MERELY A LINE

Rev. Carl Barth, of Macon, Georgia, writes: "Gentlemen—merely a line of appreciation. 'Pulpit and Pastoral Prayers' is a feature which I am sure will be appreciated by many more of your subscribers besides, 'Goldmining in the Scriptures' also fine!" Yours sincerely.

Message from Over the Sea

How May We Fill Our Churches?

REV. A. RUSSELL TOMLIN, London, Eng.

For the most part, so far as our churches are concerned, this question is the great anxiety of the moment. It is an anxiety shared, not only by Christian people generally, but by our religious leaders, several of whom recently have been reported to have said "that the decline of Church membership, and falling away in the Sunday School, and the disproportionate number who attend churches, compared to the population, reveal a grave peril to the churches, if unheeded." That all this is very true, is beyond question. Whilst many places of worship are enjoying much prosperity, and have crowded pews, it is not so in general; for the great majority of our sanctuaries, there are scanty attendances and most discouraging outlooks. Hence the question in this article: "How may we fill our churches?" How may the success of the few be the success of all? How can fresh enthusiasm for God's House be aroused and a deeper regard for the worship and claims of his holy Temple? It is to such questions as these that we seek to make reply.

The first thing we need to do, is to find out how we may approach the outsider in the likeliest way of winning and holding him for the church. I think we may do this by showing him that we have a real desire for his highest welfare, that we are not out to exploit him, but rather to help him, and to ease things for him on life's rough ways. It has been said that the outsider has certain suspicions about the church, and about church-going; well, whatever suspicions there may be, it is for us to do our best to correct them, and to show to the outsider a real, warm, personal regard for his highest good. Open-air propaganda is a most effective means to attract those that are without, as the work of the Salvation and Church Armies attest, but the scheme of Personal Evangelism, outlined by that great leader, Dr. Clifford, is a scheme to be espoused for all it is worth, as a means to fill our vacant pews. What is deeply needed among us today, as Christian people, is the exercise of the faculty of personal persuasion, of personal influence and personal touch. If only it could be done universally and as enthusiastically as universally, the problem, we feel, would be appreciably solved.

Then, having got people to church, we need to hold them. We must make them perfectly welcome, whilst we must see to it that the welcome given is a sincere one, and not a mere affected one. Which of the two is required, need not be stated. All however that goes to make the newcomer perfectly at home, all that contributes to reducing his sense of newness, must somehow be exercised in view of the great opportunity. An interesting instance was recorded recently. A minister had accepted a church that had just a handful in the morning and a few more in the evening. What he

set about to do was this. In every visitor's hymn book was placed a neatly printed slip with the heading "Welcome" on it, while a bureau for requests for visitation, etc., was provided, with the promise that these should be attended to within the next 24 hours. All this was very simple, but it proved very effective. In a little while, a surprising change came over the whole scene, and that, of course, for the better. The application of a bit of business genius helped considerably to fill the empty pews. We need the evangelical spirit, it is true, but the evangelical allied to the commercial, can become a greater asset still.

Again, the way to fill the pews is to give something worthy the pews being filled. Where there is coldness, deadness, formality, out-of-touchness with modern life, the pews are likely to be empty, but where there is warmth, life, grit, go, and a glowing interest alive to human needs and temptations, there you may well expect the crowded church and the responsive heart. Our services need to be bright, homelike and hearty, and in real contrast to the drab every-day life that men have to face continually. They should be such as contribute a transfiguring touch to the every day, and a strength and power that turn the biggest temptation into the most glorious victory. The singing should be tuneful and congregational, the prayers such as lift into the very presence of the Eternal, with a sermon throbbing with the practical, human touch couched in the language of the present day, and answering likewise to every modern need.

But whilst these are all helpful, and certainly contributory features, what we think would fill the pews quickest, would be the coming of a real religious revival. In other days, religious revival has filled the pews to overflowing. It is just that, that is required today. Let men's hearts be softened towards God, let there be a consciousness of his due claims upon them, then, in the wake of that consciousness, will there be a renewed flow into the churches, so that, perhaps, the churches shall not hold all that seek their help, their guidance and their strength. Listen to what the Rev. A. Douglas Brown says: "When critics stop picking holes in Divine revelation, when cranks cease to prejudice others by religious squint, when preachers cease to be politicians, when churches put the spiritual before the social, when Calvary preaching replaces critical essays, when God's atmosphere impregnates man's activity, when pride, jealousy, gossip and worldliness wither and die in our churches under the blazing heat of a Calvary love, then the churches will strike a rock of salvation with Divine authority, and the waters will flow for the healing of the nations."

Brethren, Spiritualize Christmas

REV. TITUS LEHMANN, Jackson, Mo.

In our writing, as well as in our speech, we often spell Christmas with the "X." It isn't so much a matter of spelling as of meaning. We need to put "Christ" into Christmas in place of the "X" or the "unknown quantity." Christ has been too much pushed aside in our present-day conceptions of Christmas by Santa Claus or St. Nicholas, or the yule-tide, or some other custom. Christmas has become more of a day of pleasure and an "exchange day," than a day on which we celebrate the birth of the Saviour of the world. While it is true that the Christmas spirit should be prevalent all the year round, it is nevertheless of importance to stress the fact that the real source of this spirit is in Christ.

Churches, individual Christians, and pastors can do a great deal to deepen the conception of Christmas and to spiritualize the observance of the entire season. This can be done by means of the earnestness of the services and the programs, pageants, and other exercises that are carried out with a purpose. The spirit of Christmas may be fostered also by observing a "White Gift Christmas," instead of merely expecting to receive gifts.

The ministers can create a sentiment and a devout spirit through their sermons and addresses. On the Sundays prior to Christmas, usually called Advent Sundays, the spiritual meaning of Christmas can be stressed and in that way one can lead up to a really spiritual celebration of the great day.

For the strengthening of faith and the cultivating of a better understanding of the events leading up to the birth of Christ a series of sermons on "Prophecies Concerning the First Coming of Christ" would be helpful. The following are suggestive:

1. "The First Gospel." Gen. 3:15.
2. "Unto us a child is born." Isa. 9:6 a.
3. "Prophecy as to Name and Character." Isa. 9:6 b.
4. "Immanuel" or "God With Us." Isa. 7:14.
5. "Prophecy as to Place," or "Bethlehem." Micah 5:2.

Another series of sermons that could not but be thought-producing might be developed under the

heading, "Preparing the Way for Christ," as John the Baptist did and as we might do:

1. "Forerunner of Christ." Mark 1:1-8.
2. "Who art thou?" "A Voice." John 1:19-23.
3. "Self-sacrifice means Self-realization." John 3:30.

The study of "Songs Sung in connection with Christ's Birth" would show not only the beauty of these songs, but the real object of Christ's coming:

1. "The Magnificat," or "Salvation Expected." Luke 1:46-55.
2. "The Benedictus," or "Salvation Explained." Luke 1:67-79.
3. "Gloria Excelsis," or "Salvation is Here." Luke 2:13-14.
4. "Nunc Dimittis," or "Salvation Experienced." Luke 2:25-32.

As a probing of our spiritual life the following series on "The Reception of Christ" would be suitable:

1. "Reception of Christ by the Shepherds—Believing." Luke 2:15-20.
2. "Reception of Christ by the Wise Men—Consecrating." Matt. 2:11.
3. "Reception of Christ by Herod—Opposing." Matt. 2:3, 16.
4. "Reception of Christ by Simeon—Open-armed." Luke. 2:28.

A stressing of "Christmas Joy" would of course be very appropriate and could be done through suitable treatment of such subjects as follow:

1. "Great Joy." Luke 2:10. This joy is due to (1) a Divine Saviour, (2) A Present Saviour, (3) a Personal Saviour.
2. "True Joy." Philippians 4:4. True Joy is something (1) Inward, peace of God in heart, and also something (2) Outward, service of one's fellows.
3. "Christ's Joy." John 17:13. It is explained by (1) his willingness to sacrifice, (2) by his doing the will of the Father, (3) by the anticipations which he had.

Only as we place emphasis on the spiritual can the observance of the Christmas season be placed upon a higher level.

Keeping the Old People in the Church Harness

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

The work of a minister is becoming less and less a service to the church as a whole and more and more a service to groups in the church. About the only time he meets the church in its entirety is at the morning service; and probably the average attendance at that service in most churches for a year would be considerably less than 50 per cent. The Mid-Week Prayer Meeting almost never was a really representative service. It comprises as a rule, much as we deplore it, simply those who are interested in that kind of a service, ordinarily not over 10 per cent of the membership.

Among the many groups in the church membership to which a minister must render service in distinct and special ways are the babies, the children, the young people, the men and the women in their various organizations. These cannot by any possibility be dealt with all together. Each has its special needs and place in the church work. In all well regulated churches this is recognized and provided for.

There is one group, however, which too often is overlooked in the plans of the church, especially as having any value for the service it might render:

That is the old people. We have Children's Day, Mother's Day, Father-and-Son Banquets, Young People's Societies, Ladies' Aid, Missionary Societies, etc., and endless organized Sunday School Classes. But who ever heard of a Guild of the Good Grandmothers or a Brotherhood of Paul the Aged (Philemon 9)? Are there not unused and priceless valuable stores of spiritual power, wisdom, and good will going to waste because we have overlooked this group in the church? Frankly this article is not a lecture to the readers of *The Expositor*. It is a confession. The writer claims no unusual experience or effort in this particular. He would like to start something. Have any of the readers of *The Expositor* done anything along this line? The rest of us would like to know about it.

Possible the peculiar sensitiveness of old people to their age, and their usual desire to be associated with younger life and activities might make any organizations in their group impracticable. On the other hand every pastor knows the almost childish delight with which they meet any recognition or notice. Especially do they welcome any opportunity for possible service which will occupy their enfeebled hands and their unoccupied hours. Nothing is more deeply sad in the life of any human being of normally active instincts than the growing sense of uselessness that so often accompanies old age. Often it is forced upon the aged; sometimes by the impatience of others in the home, sometimes by the misguided kindness of those who think that their parents have done their life work and should now be permitted to close their days protected from all toil or responsibility. The former are wicked, the latter foolish.

The nearest thing to an organization for the aged in most churches is the Home Department of the Sunday School. Usually, however, there are some on the roll of that department who are middle-aged or even younger, young mothers, invalids, etc. The Home Department might very easily be developed so as to include a special ministry to all the aged in the congregation in a specially arranged sub-division of its work. It would include not only the aged shut-ins, but also those who are able to get out to church services and who might be led to co-operate in plans for those of their group less fortunate than themselves.

Nothing could be finer than for the pastor, once in a year perhaps, to have a Sunday morning service in which his message would be especially directed to the aged. Let special effort be made to bring out in automobiles, which the men would gladly supply, all of the aged who can possibly come. It should be a happy service, not a sad one. It should have the note of appreciation, of counsel to the younger generation, of hope and outlook and heaven. It would add much to have read solicited letters from selected ones who could not be present, bringing a message of counsel and good cheer to the congregation. It would be a bright spot in the lives of these lonely ones, among whom are some of the choicest spirits in the congregation. Let it be followed up by some remembrance or

token given to each of the group, especially to the absentees. If the sermon could be printed with the order of service and placed in their hands it would cheer many a laggard hour in their lives. The pastor should make it a point to call on all of this group as soon as possible after the day observed. Not the least valuable by-product of the occasion would be the warming toward the church and pastor of the hearts of friends and relatives who would hardly fail to appreciate the effort thus made.

The aged have two definite needs: comfort and cheer; and a sense of being of use. The former is obvious enough. Their loneliness and "often infirmities," their enfeeblement of mind, and their natural tendency to dwell on their troubles make them the peculiar objects of pastoral care and of friendly visitation by other members of the congregation. To neglect them is unpardonable. It is also, for the pastor, to lose one of the most valuable sources of spiritual stimulus in his own life. Many of them are ripe, rich, radiant spirits in spite of their limitations, and can give the pastor more of a blessing than he will ever be able to give to them.

But the latter need is the greater of the two. Their capacity for helpfulness need not be measured merely by what they can unconsciously do for the pastor or others who may minister to them. There are definite things they can do for the church and they will only need a suggestion from the pastor in order to demonstrate their possibilities. Some of them are able to get about and if the pastor will give to them a list of those really shut-in they will gladly assist him in calling on these comrades of their own group. Let him have his own list of all those in the congregation who can properly be called "aged;" and then arrange that list in two groups, the helpless and the helpers; and then, with some reference to known relationships and affiliations between them, set them to work for each other.

Some of them can be used to excellent advantage as callers on even younger women who may be invalids or in need of counsel and help. There will be no lack of opportunity for them to serve in these ways. The aged men also can be used in exactly similar ways by a little tactful suggestion and guidance. If the pastor has not the time to give personal supervision to these details he can usually find in his congregation some person with time, disposition and ability to do it, reporting to him the work done and especially calling to his attention the cases that should have his personal ministrations.

But what about the shut-ins, those who cannot get around and call on others, the ones who receive the ministrations of others? Is there anything they can do? Certainly. I have in mind a case in my own congregation of an old lady, quite feeble and confined, who told me with tears how useless her life seemed to her. She could not understand why the Lord spared her. I knew her to be a good letter writer. So I gave her a list of carefully selected names of other shut-ins worse off than herself and suggested to her that she write them a note of

friendly greeting and good cheer. She took the task with alacrity and afterwards told me with the greatest satisfaction of answers she had received from some of them and how much good it had done them. Perhaps the greatest good done was realization on her part that she was still of some use in the world.

I also asked this same lady to write me a letter concerning the prayer meeting with a message that I could use for the church. We had been discussing the subject and deploring the decline of interest in that type of church activity. She sent me the following, which I printed anonymously on the next Sunday's Calendar: "I am wondering if our prayer meeting is sick and nigh unto death. If so something should be done immediately. The only remedy I see is for our elders, in fact the whole congregation, to unite in effectual fervent prayer in faith, believing that God's ear is not dulled nor his arm shortened that he will not listen and help. If we do our best he will finish the work by an outpouring of his Spirit upon us all, and a renewed mind to carry on the work with greater zeal. Prayer is the keynote. We should not be discouraged but just trust. If we do not have any evening meeting, either Sunday or Thursday, it seems to me it will give the evil one a chance to forward his cause among us. Now pardon me if I have said too much. I do not pretend to advise, for I am not capable of doing so."

That letter is still bearing fruit, and its possible consequences are still unmeasured. There are

other things by which these aged ones will help gladly. The pastor has clerical work to be done; lists to be written; clippings to be pasted; home sewing for others can be placed in their hands; mailing and addressing, etc. Some of them will take tasks of this sort and do them cheerfully and well. But what of those who are completely helpless, bed-ridden, paralyzed? Is there nothing for them? Again and again I have said to such when they have expressed their weariness of soul at life's meaningless extension, "There is one thing needed in our church more than anything else, and that is prayer. You can do that, because you have plenty of something that many of our people have but little of—time. I want you to pray for our plans, our teachers, our boys and girls, and for me." That suggestion has brought relief to many of them and they have made that priceless contribution to the team work slogan of the church, "Each to his own task according to his ability."

I am reminded of a dear old lady in a former pastorate, ninety-three years old at the time and long since passed on, whom I used to find always reading either Shakespeare or her Bible or writing in her diary when I called. Often when I complimented her on her interest in these things she would say, "Yes, I have wrinkles on my face. But I have no wrinkles on my soul." It is worth our while as a service to them, to the church, and to the Master to help keep the wrinkles from the souls of these ripened and waiting servants of His love.

Correlating the Life of Your Community

REV. FRED SMITH, Carthage, South Dakota

If you happen to abide in one of those delectable places where the Community Church centralizes the religious life of your town in one focal center you will probably find in this article a near-photograph of its activity. Yet even where the Community Church is established it has to be admitted that even there they have not always attained to the joy that was set before them. Human nature is a recalcitrant sort of mixture, and the art of living together is subject to many centrifugal forces. Furthermore, it has also to be confessed that the Community Church is as yet but a rare sort of organization. The over-churched community, with all that that means of weal and woe, is with us on every hand. And this is the fact that makes largely necessary such an article as this.

Save as we can make stepping stones of the evils of such a state of affairs to higher things we have no desire to tabulate the many ills that result from the fact of over-churching. We, who have the spirit of progress on our side, have many difficulties facing us. We confess that we are a little non-plussed by the state of affairs in which we find ourselves. Out from the Seminaries we came with the glow of a social passion in our hearts, the light of a new day was on the horizon, and in

our mind many a well formulated scheme. We were to be ambassadors of an evangel that knew not "Greek or Gentile, bondman or freeman, but all were to be one in Christ Jesus;" which being interpreted for our day and generation we took to mean that in our day and community there would be no sectarianism but all would be one in spirit and faith. It was a wonderful dream, albeit a naive one, too.

And then we awoke to find that the world was not born yesterday. We entered into a situation which we did not create. Yes, there was the one Faith, but who made the many fences? Experience illuminated for us the words of Ezekiel: "The fathers have eaten sour grapes and the children's teeth are set on edge." Instead of spirituality we found sectarianism. And looking at facts we called all the more upon our faith. We were not born quitters. We highly resolved that these things should not be.

As we see it the how and method of the realization of this resolve calls for many things. Seeing that we are not writing a volume we expect to touch only one of the many important phases of this task in this article, namely, that of the importance of the modern minister in regard to

the correlation of the activities of the town in which he lives.

The bane of the small town, in particular, is its duplicated life. It is palimpsestic. It overlaps unnecessarily. On the face of it, it might seem that this is no direct concern of the minister. But it is well to recognize that Christianity is known by its by-products as well as its fruits. And directly allied to the Christianization of a community is the fact of the correlation of its activities. It is a good thing for the minister to give attention to both.

The nature of the task demands that he shall take the measure of himself. He must not only have a Christian spirit, he must also have a community mind. He must not only call on his parishioners, he must also become one with the people. He is called upon to be not only a pulpit divine, but a people's director. And many are the opportunities which come to the wide-awake minister in this respect.

Some of the opportunities we will here enumerate. To correlate the life of a community you must first of all reveal a co-operative spirit so far as the other ministers of the town are concerned. Organize a Ministerial Union at which matters of common concern can be discussed and the religious activity of the community correlated. If you happen to think that this is an unnecessary piece of advice you are fortunate in not knowing some communities. Speaking after the manner of the sociologists we can say that the church life of many a community has grown up genetically a law unto itself. Meetings have clashed, friction has been engendered, and the common cause of Christianity has suffered.

All that was necessary in such a case was a little forethought and initiative. By the ministers getting together duplication can oftentimes be avoided and co-operation secured.

As an illustration of this take the crucial case of the matter of law enforcement in these days. Preachers, in the main, have a common mind on this topic but no correlated activity. Each admonishes his people in their separate churches and—well, that is all there is to it. But suppose that the ministers as a group call upon the mayor of the town (as I know of one such experience) and ask him to outline his program of law enforcement so that he can rest assured that behind him there is the organized life of that community because the ministers are at one, then something might happen.

A further value to such a union is that of making possible an adequate survey of the town and community. Where there are many churches this is an impossibility on the part of any one minister. To this end it is well to call in the ministers of the nearby towns, so that there shall be no neglected fringe lying between. Each man will then know his field without danger of being a proselyter.

Many minor courtesies can also be exchanged as a result of such gatherings. I have in mind one

such result. Who, when in the small town on Sabbath morning, having listened to the clanging disharmonies of the different church bells, has not wished that some harmony might be given to the clanging. Of one such town have I heard. There each church has made an arrangement with the others to ring, each in its own turn. And we verily believe that there is joy in heaven that the janitors of that town have so far correlated their activities to a common end.

Thus far our theme relates to the life of the churches themselves. There are other phases not less important as they relate to the wider life of the community. We have only space to make one or two pertinent suggestions. There are churches that are so separated ecclesiastically that it is well nigh impossible for the ministers of these churches to unite in an ecclesiastical manner. But this should not debar them from correlating their social activities. Let me illustrate. There is a community of which I know where the town has until lately been factionized by the churches. Protestant and Catholic found it hard to get along, and the succession of ministers seemed not to abate the wound but rather the more to intensify it. Then came a man who recognized that he was not called upon to be the menial of a memoried wrong. He called the business men together and spoke to them of developing community and a correlated life, and these men, being hardheaded but sensibly minded, saw the point and went along the road of power. A Unity Club was organized with the Catholic priest as President, and the Protestant minister as Secretary. And the last I knew of its activities was that through that community there had been laid a gravelled road, with the promise of more to come in the spring. It pays to correlate. In this connection I am reminded of the wise words of a recent religious leader who said that the work of the minister was not to do the work of ten men but to set ten men to work.

Closely related to the fact of the social life of that community is that of the educational life of our children. Running true to form there is a tendency to crowd the life of the child as well as cram his brain. Programs numberless are given to them. Especially is this true as Christmas approaches. And that which should be an unalloyed joy becomes a burden and a bore. That minister who is wise will see that, so far as he is able, he acquaints himself with the intentions of the public school teachers and governs himself accordingly. An interview with the superintendent is often sufficient to relate the common life of these two institutions in such a way that activities do not clash.

Lastly we would pass on a piece of advice which we once heard given to a group of seminary students by a prominent religious leader in which he said: "In going to a church, organize no new society for the first twelve months, but rather look around to see how many old ones you can kill without offence." It was simply the advice we have been trying to give with regard to the

correlated life given in a dramatic manner. "There is that taketh away, yet hath all the more." In the march of progress and the work of correlation there has to be an occasional funeral. And thus the life of the community "fitly framed and knit

together through that which every 'organization' supplieth, according to the working in due measure of each 'separate society,' making the increase of the 'community spirit' unto the building of itself in love."

A Minister's Management of A Minister

BY A MINISTER

Yes, I am a minister; not a great one to be sure—just a partly grown, common-garden variety. Sometimes I get lazy, . . . and I admit that too. Perhaps I should not have put it just that way, but I guess that's what it is. At least here is what happens semi-occasionally and sometimes as often as twice in a while. It has not occurred nearly as often as it used to since I have taken to managing myself.

One day, not so very long ago, my outside, mortal and lesser self said to my inner, real and greater self, "I'm awfully tired this afternoon, just suppose we take a few hours off and rest ourselves. We were doing overtime duty in the steering of that social event down at the church last night, we have been answering mail and outlining next Sunday's sermon all forenoon, let's just lop down in that rocker over there and rest ourselves. We might read of the doings of Babe Ruth or "Main Street" or something else *real solid* so as partially to ease our conscience. What's that you say, 'We ought to go out calling on some of the folks,' Nonsense. We have already called on the old lady gossipers, male and female and have visited the grumbling sick and shut in more regularly than any of our predecessors and we deserve the day off."

When my Lesser Self had rambled on after this fashion for a time, my Greater Self dominated the conversation and said:

"All right, suppose we do take the afternoon off. But instead of reading as you suggest what do you say to taking a little hike around the city in the fresh air. The leaves are just turning and in different parts of the city, owing to variance in altitude and natural protection there will be a vast difference in the degree of color which we will see."

And so we set out.

After eight or ten blocks my lesser self sighed: "Oh, but I'm tired; wish we'd sat down in the rocker at home and read."

Then my Great Self imperatively inquired:

"What's that you say? Tired? Want to sit down in a rocker? Why, I don't believe I'd mind sitting a bit myself! We'd enjoy our walk so much more after a little rocking. Say! We're just a block from Mrs. Reed's on North Street, any objections to trying one of her chairs?"

"Fine, never thought of it," agrees my Lesser Self, "she has one of those nice squishy . . . what do they call them? . . . overstuffed ones up on a little platform. It's just great for a good 'rock.' Doesn't slide all over the rug like some do. Ah, er, . . . of course Mrs. Reed is one of the 'old ladies,' but then she's a veritable power plant of inspiration

for one shut-in all of the time and confined to a wheel chair to boot."

And so we went in and had a good "rock" in the "squishy chair" and incidentally a good old-fashioned visit with Mrs. Reed, who is an old lady in years and infirmity, but is one who nevertheless has plenty of youthful spirit in her soul yet. She was very much pleased to hear the news about the progress being made in the church where she had labored so joyously in days gone by. The new babies on the cradle roll and the nursery which permits the mothers to attend church all interested her immensely besides the fact of the new members in church and the various social activities.

Before leaving we read to her a poem on "faith" which we had recently clipped and were carrying in our bill fold. She seemed very much pleased that we cared enough to bring it to her attention. After a little more chat about the church we bade her good afternoon and continued our study of the changing leaves.

Despite the invigorating air and the beauty of the streets we had not rambled far when my Lesser Self complained:

"Don't you feel that weak kinky feeling in our knees?"

"No," I replied, "hadn't noticed it until you mentioned it, I was turning over a few thoughts in regard to our next Sunday's sermon, but come to think of it the knees are showing indications of giving out. Must be they know we're getting near Gid Moore's place. You remember Gid lives just top of the hill. I don't believe that Gid is going to last long now. Suppose we go in and see how he is. Perhaps we can bring him a little cheer. It will at least break the monotony of his merely lying there and thinking."

"All right, suppose we do," agrees my Lesser Self. "Seems to me I recall a nice, leather-seated, fumed oak rocker right by his cot."

That's how it came about that we made the wobbly knees wiggle up to the top of Lincoln Street hill.

You should have seen how delighted Gid was to see us. It would have done your heart good. He extended a shaky, bony hand while the skin slipped and wrinkled into the best smile he could muster with his poor emaciated face. You see, for the past sixteen years Gid has been fighting a losing fight against the hardening of his spinal cord. During the last two years he has not been out of bed and only had the free use of one arm.

When we had removed our coat and were able to catch our breath my Greater Self spoke up and said, "Well, Gid, old friend, how are you anyhow?"

With his usual brave spirit he answered, "Well, I ain't dead yet."

"I can see that you're a good way from dead yet, but why do you speak in that way?" I ventured.

His nurse explained, "You see, Mr. Price, I ran onto a little poem in the Post Standard written by Edgar Guest and its principal message was, 'I ain't dead yet.' Gid seemed to think that it just about fit his case and wanted me to save it for you to read to him whenever you came. We both thought that you might be able to put more into it or get more out of it, or read it better, than we could, or something. Anyway, here it is."

I read it as best I could. I also repeated the one on Faith which Mrs. Reed had liked so well. I recalled to his mind the Shepherd psalm and knelt by his cot as usual. With his hand clasped in mine, as the tears stole softly from under our eyelids, we poured out our hearts in confident, faithful, trustful prayer unto the Father of All and closed with the Mizpah.

As I arose to go (my Lesser and Greater Selves completely one in the purpose of the hour) Gid said with deep feeling, "I'm awfully glad you came in. How did you happen to come today? I didn't expect you until your usual time next Wednesday."

The Pastor and the Funeral Service

REV. A. C. ELLINGWOOD, West Milan, N. H.

By many preachers the funeral service is looked upon as a necessary but dreaded part of their ministry. But although such an occasion should call forth a feeling of sympathy and sorrow for those in trouble, yet if the pastor could but realize the fact, perhaps in no other phase of his work lies the same opportunity for reaching the hearts of his flock as is found in the sick room or administering the last rites over the body of a departed loved one.

There is a psychological reason for this, for in spite of our Christian teaching and the fact that many ritualistic services contain the query, "O death, where is thy sting? O grave, where is thy victory?" it is nevertheless true that there is still a greater or lesser degree of the pagan fear of death lurking in human hearts today. It follows then, that the hope of a heaven and instructions as to how it may be obtained are, to the average person, far more interesting subjects when the stern realities of death are confronting them and those dear to them, than at any other time.

More than this, the heart is more responsive, more susceptible to the things of the Spirit when weighted down by sorrow than at other times. There is longing for surcease from that sorrow, a need of the great Comforter and of human sympathy and consolation.

Yet again does the pastor have the opportunity of speaking to those who at no other time can be persuaded to come inside the church doors, and their opinion of the preacher or even of Christianity itself may be largely based upon his manner and words at that time.

"Oh," said I, "the falling leaves called me out and being up this way I thought I would drop in for a little chat."

As I left the house that day all of the achiness went out of my knees, and all the dread of calling on the sick and all the doubts as to it's being a real red-blooded man's job and I wended my way home with a constant memory of the glow on Gid's face as he said, "I'm glad you came, come again, come again." I doubt if I stepped upon a fallen leaf all the way home. It seemed as though I were walking on the air.

On the following Tuesday, before the time of my usual call on Wednesday, word came over the wire that Gid had dropped away . . . like a falling leaf, softly and silently, . . . yes and beautifully. There was splendor in the rich beauty of his resignation to his going.

Many, many times since then have I been much more than simply glad I that day learned to let my Greater Self manage my Lesser Self when a feeling of laziness creeps over me because of the multitude of nerve-racking detail duties connected with the man's-sized job of being a minister, especially when I somehow get a notion that pastoral calling isn't wanted and doesn't matter much.

It is well that the custom of dealing with long personalities concerning one who has just passed into the other world has in a large measure gone. Such discourses are often harrowing to the feelings of those mourning their loss, and viewed in the light of biography, little needed, the friends being usually better posted on the details of the life of the departed than the preacher himself. It is not so much words of eulogy as of comfort that are needed at such a time; not so much a creed as a Person; not so much theological discussion as a living, ever-present Saviour. The world needs a Christ who is great and loving enough to stoop down and encircle all the needs and longings of humanity and who, having himself suffered, is able to sympathize with others who suffer; Christ, the great Physician, who can cure all the woes of humanity, who is able to meet all conditions of life, the only Being who can guide through all the vicissitudes of this life and pilot us safely into a life beyond when our earthly span is ended.

Such is the supreme opportunity of the preacher. In order to rightly meet it he must love as Christ loved, sympathize as he sympathized and above all, he must feel the saving and healing touch upon his own life before he can present Him as a living reality to those who mourn. "Who knoweth," O pastor, "whether thou art come to the kingdom for such a time as this?" "To bind up the broken-hearted; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the Lord, that he might be glorified?"

The Rural Church

BY A. RURAL PASTOR

Forasmuch as many have taken in hand to tell us what is the matter with the rural church, who it is to be feared would hardly know a haystack if they saw one, and whose idea seems to be that the "other fellow" ought to live in the country and run the country church; perhaps one who has spent at least fifteen years in actual country work may be permitted to say a little out of his own personal experience in this work.

There is something wrong with the rural church; but the man on the ground does not think that the remedy is either difficult to find or far to seek. Its future is not nearly so dark as it is painted, and there is no cause for discouragement or for giving up the ship. Some of the patent ideas now being advocated by certain so-called leaders of the Rural Church Movement, have proved a failure it is true, but it is because they smack rather of the study than of the barnyard. I venture to offer some suggestions which have at least the merit of coming from a practical workman at hand grips with the problem.

If we would have a better Rural Church the first move lies with the ecclesiastical authorities of the churches; who in the past have shirked their responsibilities and sought to throw them back upon the local churches who were too weak to carry them. The trouble with the country church is that there are too many of her, at least in the older states. There is a section of this county—not far from where I write—where there are four churches of the same denomination within a radius of five miles. The church I serve is surrounded on every road leading out of the village by small churches belonging to the same body, at a distance of from two to four miles. Therefore this village which ought to be the center of a wide country parish is almost entirely shut up within itself. A new factor, completely changing the conditions of life in the country, has come into existence in the past twenty-five years or less. I refer to the automobile and especially to the ubiquitous Ford. The farmer who has not a car today is an exception; and the distance between the churches has been reduced at least three-fifths. Once in your car you would just as soon drive five miles as one. Churches in the days of the horse were not close enough, today they are too close.

Moreover, we are not considering enough the decline in rural population. The farm house used to be filled with children. The rural schools were overflowing. The country was full of young people. But the condition today is totally different. Race suicide is no longer the crime of the city alone, it has become the crime of the whole land. Every rural pastor knows of abandoned schoolhouses in his territory, of others which are struggling to collect ten scholars together in order to keep open. In this county the last census reported a decrease of fifteen hundred in population. Is it any wonder that the schools have been driven to consolidation, and what the schools are

doing the churches will have to do too. We need a re-survey of the country churches and their work. We ought to have the whole territory divided into parishes with one strong church in a central position and supported by home missionary money until it is a going concern. In order to do this we shall have to remember two things, first, that the interests of the Kingdom of God are superior to the interests of any particular denomination, and we shall have to live up to that belief; second, that the interests of the Kingdom of God are superior to the interests of any particular individual or group of individuals. We shall be compelled reluctantly and as gently as possible to tread upon the toes of some good old saints who will not adapt themselves to new conditions. This idea of readjustment, of consolidation, seems to be the real crux of the whole matter, but there are some less important suggestions which might be made.

I would suggest that the rural churches need the very best class of ministers. But in order to have them the churches must themselves move up in the scale of salaries. They must stop expecting to get something for nothing, even in religion. There are still too many people in the farming sections who give five dollars a year to the support of their church, while unquestionably the average giving of the country church is too low and is not in accordance with ability. The giving of the village church will, I am convinced, be found to average nearly double that of the open country church and there is no difference in their financial circumstances as to warrant this discrepancy. It would seem that there is no field where the teaching of the tithe is more needed or would produce greater results. It would well repay our Stewardship Boards to give their special attention to the country church. It must be taught with regard to its minister, "that the laborer is worthy of his hire;" worthy of a sufficient salary and of having that salary paid *when it is due*. Nothing makes the country ministry harder than the unnecessary withholding of the pastor's salary until the last minute. The country church must move the minister up into their hired man's class, who gets his wages when they are due. Moreover rural churches, whether combined into a circuit or not, should furnish a car for their pastor. Under the present conditions of work, a car is as much a part of church equipment as a parsonage. To expect a minister to buy and maintain his own, cuts off his salary at least five hundred dollars a year. Of course, if the church realizes this and provides accordingly, well and good; but if it does what it probably does, cuts the salary to the lowest living point and then demands that the pastor keep a car—are they any better than the Egyptians who made the Israelites make brick without straw? If the ecclesiastical authorities in their stated visits would more often let the details of administration go and have a heart to heart talk along

these lines with the leading members of the churches, or with all of them, for that matter, the lot of the country pastor would become more attractive than it is.

The rural church needs also to be connected up with the larger outside life of its denomination. This is especially true of its young people. My church has a Young People's Society of forty-five members and in the past three years has sent twenty different young people, or nearly half its membership, to the great summer gatherings of the young people of its denomination. The local church has paid all their expenses and has found that no money has been more profitably spent or brought greater results. Let the people, both young and old, get a vision of the great heart-stirring work in which their Church is engaged, connect them up with its larger life and show them that they are a part of a mighty life throbbing for the salvation of the world, and they will move up to keep step with the procession. Where there is no vision the people perish.

It is also true that the rural church needs more services and more pastoral attention. It is impossible to permanently build a church in attendance, membership or finances in these days with one public service once in two weeks. The church nor the preacher can get hold of the people at such long range. In reality such a condition is a survival of pioneer days which all churches that can have freed themselves from. What we need is the clear sight to recognize these facts and the common sense to act upon them. No one ever got very far by running his head against a stone

wall. In this connection it is also pertinent to say that the rural church needs a more reverent, a more churchly service. The slovenliness of our public services and of our work in general is often appalling. Even the most sacred of all church services—the Communion—is too often carried through with haste and carelessness which is scandalous. What can we expect of people who never attend anything but the very baldest of services, in which the element of worship is almost entirely surrendered to the opportunity to hear a very crude, immature and sometimes irreverent sermon? Let us exalt the church of Jesus Christ and we shall build more solidly and lastingly.

What the rural church is suffering from most is over-production of plant and under-production of workers. Too many plants for the amount of raw material. In other words, there are not people enough to keep these churches going properly. It is true, there used to be, but there has been a slump in the rural population. It is idle to say that if everybody came the churches would be filled. Of course they would, but when did everybody come? The answer is, never, and probably they never will. We cannot plan for the millenium, we must plan for present-day conditions. If the church will face the problem of the rural church, with open eyes and with a willingness to get out of the ruts, she will find the problem dissolve before her faith and courage. We must discard the conservatism which would petrify the work for the sake of preserving the forms.—*Ernest Colwell, Pastor of the Methodist Episcopal Church, Meshoppen, Pa.*

Repairing Run Down Features of the Church

REV. JOHN F. COWAN, D.D., San Diego, Calif.

I know a very useful man here in San Diego who makes a large part of his living by buying old, run-down places that are an eyesore to the neighborhood, and making them over into very attractive homes and selling them for an advance of a thousand dollars or so above all costs to new comers looking for pretty, ready-made homes. One such place that I went to see, I had passed dozens of times before without really seeing it. The house was perfectly good, the timbers sound, but there was nothing there that attracted my eye. But this man had such a knack of remodeling, retouching and bringing out the good points in a place, that this old, drab, dreary home he had renovated virtually reached out to the sidewalk and caught my eye, and I had to go in and look it over. Such a man is worth his weight in gold.

I know Sunday Schools, prayer meetings, Bible classes, young peoples' meetings that need to be made over in the same way. They have become so rutted, so sing-songy, so downright commonplace and drab that people look at them without even seeing them. Children attend one Sunday and say: "I don't want to go to that prosy, pokey place again." New comers drop in to a service, and drop out again to stay out. The superintendents, or teachers, or leaders have droned them to

sleep. They have worn a beggarly few ideas and plans to a frazzle. Repairs have not been kept up; the paint is worn off; there's nothing attractive to catch interest. They go begging on the market.

There are wonderful chances in hundreds of communities for ministers and Christian workers with a bit of imagination who, like this old-house renovator, see the possibility of making attractive a run-down Sunday School, a prayer meeting that has gone to seed, or a dwindling Bible class or young peoples' meeting that has about "petered out." The foundations are perfectly sound. Wherever you have children and the Word of God, you need only mother wit, gumption, consecration and sympathy, to make a thing of joy. Wherever there are people in a community with heavy hearts, with business difficulties, with unmanageable or disappointing children—unappreciated, lonely, heart-hungry persons, and a Throne of Divine Grace to lead them to, a little tact, a warm sympathetic personality and an ounce of perseverance will insure a good, lively prayer meeting. It's as sure as bringing sparks and tinder together is to kindle a fire.

It is something like turning an old dress and making all your friends inquire: "Where did you get your pretty new gown?" A brand new order

of service, a few new songs, or singing the fine old ones with a new meaning, some smiles of cheer and tones that vibrate with interest; you can talk up the "New Clark Street Sunday School," or "The Bushy Hill Prayer Meeting (Remodeled)" as the old hotels sometimes bring themselves to life again.

By a "new program" I do not mean overloading with "special days," or any kind of shifty bargain-counter devices. I mean that a man or woman who will lay on the altar an intense, absorbing, wide-awake interest in the thing that needs reviving, can always kindle interest in others, if he doesn't scold. Interest is as contagious as whooping cough.

Some churches and schools have all the little tricks ever invented; they have almost stretched the gamut of "special days" to having "Aunt Jemima's Pancake Flour Special Day;" they haven't left enough regular Sundays to give God the Father, God the Son and God the Holy Spirit each a day to themselves. There are enough big, vital, heart-gripping things to emphasize. Dr. Mathews has built up a church in Seattle from 400 members to 7,000, by stressing the things of Jesus and salvation. We are driving hundreds of

people into Christian Science, Theosophy and other isms by feeding them husks instead of the Bread of Life.

Don't try to renovate the house by tacking on a new cornice: make the living room a sweet and wholesome place and see that the fireplace draws and glows and warms. A lot of these run-down features of the church need warmth more than anything else. And when the pulpit and teacher's chair are smoky chimneys, you're sure to drive people away.

All over the country, young theological students, laymen and women are wondering where they can start something to strengthen the church. There are plenty of starts already made, on good foundations, just where they are needed; but they have been allowed to fall into decay because no one has put brains and common, everyday service and personality into them. Using the gift God has given him, the average Christian can consume enough of himself on such an altar to make things over; to put new life and interest and joy in them. It has been done thousands of times; it can be done again. God is waiting for some willing worker to "start someting" in a spirit of devotion, and he will see that it sweeps the community.

The Far Reaches of the Cross

An Enlarging View of the Work of Christ

ALVAH EDWARD KNAPP, D.D., Amsterdam, N. Y.

"For I determined not to know anything among you save Jesus Christ, and him crucified." Narrowness? Yes, so thought the Jew. Foolishness? Yes, so thought the Greeks. "A man of one idea," contemptuously declares the "broad-minded" man of today. But wait a bit. Do not jump at conclusions. When Paul's story is told and his reasons given, this "Christ crucified" becomes to Jews, Greeks and modern men "Christ the power of God, and the wisdom of God." Paul's one idea becomes the dominant idea of the ages. Suppose we sit at his feet while he tells us how great a Saviour and Lord we have and how far-reaching are the effects of the Crucifixion.

First he will take us back to the beginning of things and introduce us to the Second Person of the Trinity. And he will tell us the same things about the Word that John does in the prologue to his Gospel: "Christ is the visible representation of the invisible God, the First-born and Lord of all creation. For in him were created the universe of things in heaven and on earth, things seen and unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for him. And he is above all things and in and through him the universe is a harmonious whole."

John marvelled at the blindness of men, saying: "He was in the world, and the world was made by him, and the world knew him not." Paul's "Christ crucified" was he to whom the universe—including angels and archangels, sceptical and critical Jews, Greeks and modern men—owes its very being. And of this One Paul thought and

taught in cosmic terms. If we have been accustomed to thinking of Christ in terms of earth, let us follow Paul up into the "exceeding high mountain" from which he will show us all the kingdoms of the universe over which the Crucified One holds sway.

But the universe that had been made by him was marred by sin. The Creator now becomes Saviour. To earth he comes and begins gathering to himself the lost ones, forming them into a mystical body filled with his own fulness and of which he is the head. "Moreover, he is the head of his body, the Church." Notice that Paul does not speak of any other organization or institution on the face of the earth of which the Creator-Saviour makes himself the head and which he calls his Body. Then see how Christ qualifies as Head of the Church. "He is the Beginning, the First-born from among the dead, in order that he himself may in all things occupy the foremost place. For it was the Father's gracious will that the whole of the Divine perfections should dwell in him."

In another sense the Scriptures teach that Christ qualified for the headship, the leadership, the lordship of the great spiritual body called the Church by entering fully into the life of its people, sharing all their experience, except that of sin, and doing it perfectly. He became the perfect sympathizer and helper of the suffering by being perfect through suffering. That is, he had to plumb the depths of human experience in order that he might be a perfect representative of

humanity—its understanding High Priest, to put it in Scriptural language.

It taxes our imagination sorely to think of one person summing up in his own experience all the essential experiences of mankind. Yet this seemed to be necessary if Christ and his Church are to be "one," if the reconciliation is to be complete, if that which was marred is to be made whole, if that which was lost is to be restored. And in this respect too he would be first, for he tasted human life more fully than any other.

When it comes to the matter of death too, the Head of the Church must needs go first and foremost, perhaps in more than one sense. For aught we know to the contrary Jesus dies before any of his Spirit-born disciples. Lazarus died, but Jesus called him back. Just how much this signifies for our argument we shall never know. Yet we may be excused for wondering whether it was not according to the plan that made it necessary for Jesus to go first. How could one of his disciples be saved before the saving work of Christ was finished? How could one enter the mansions of his Father's house before the Christ had prepared the way and the place? If the language of the Scriptures dealing with this subject mean anything, Christ must be for the redeemed "the first-born from among the dead." He must conquer death and the grave before any of his own people die. He must prepare a place for them before they are ready to go. He must be ready to come to meet them and to receive them unto himself that where he is there they may be also. All this, as Paul puts it, "in order that he himself may in all things occupy the foremost place." He must literally and really be the captain of their salvation.

Yet that which distinguishes the Christ from the rest of us is not so much the fact that he died first, but more particularly is it the manner of his death and the meanings attached to it. The crucifixion is presented to us as a sacrifice, a ransom, a propitiation, a reconciliation, by means of which we are brought into right relations to God and are saved from our sins through repentance and faith. And it is a very peculiar fact that for us the Cross has had meanings chiefly if not entirely as affecting humanity in this world and in the world to come. Calvary belonged to earth, although its results reached—for us—into heaven and through eternity. Therefore Christ, the Crucified One, belonged to us and his rich inheritance was "in the saints." He became the Saviour of men and women on earth while heaven became a place in which saved humanity might live with him forever. Of course, we have expected to find unfallen angels and archangels there.

This in itself is a wonderful conception. Humanity is vast and human life on the earth has no end in sight. Generation after generation through all time humanity will come and go, while the Cross of Christ will suffice for the salvation of all. And heaven will afford them room and opportunity, comfort and compensation, for all the kindreds and tribes and peoples of all the ages who shall be saved through faith in the Crucified One. Truly

if this were all Christ's work of reconciliation would be worthy of God.

Yet now Paul comes along with a statement that startles us wide awake: "And God purposed through him to reconcile the *universe* to himself making peace through his blood, which was shed upon the Cross—to reconcile to himself through him, I say, things on earth *and things in heaven.*" (Italics are ours.)

It may be a new thought to some of us that the reconciling work of the Crucified One extends as far as the creative work of the Word who was at the beginning with God and became flesh in the person of Jesus of Nazareth. Yet this is what this Scripture seems to mean. Doubtless the Cross has been to most of us the center of our world, and of human history both here and hereafter. Paul declares it to be the center of the whole universe and its history.

If this be so, several important conclusions may be deduced. First, that the entire universe with all its worlds and the beings inhabiting them is essentially like our own world and its inhabitants. After all, is not this what we would naturally expect? For the same mind planned them all, the same power created them all, the same heart loved them all and the same Lord rules them all. Hence if we were to meet inhabitants of other worlds we might not understand their language, but we would understand them. After a while we would find a way to talk with them and would discover that we were all pretty much alike. Perhaps in heaven we shall have this privilege.

In the next place, may we not reasonably conclude that all the universe is under the same kind of moral law that obtains here? Wherever there are spiritual beings then, they are free moral agents. That seems to be God's way of dealing with sentient beings of his creation. They can think, feel, and exercise their wills just as God does; so he governs them as free beings just as he governs us. This we might expect. It is not likely that God would have diverse ways of governing rational and responsible beings. And presumably this is the best way.

Again, it is rather more than intimated that beings in other worlds have made something of the same kind of a mess of their living as we have. Being free, they have made mistakes and abused their freedom. In other words, sin exists in other worlds just as it does here. And this, too, we might naturally expect. Similar causes produce similar results everywhere in a rational universe.

Lastly in this connection, it seems plainly stated that there is just one way of salvation for all creatures who have sinned against God. No matter who they are or where they are, they must be reconciled to God by the blood of Christ as shed on the cross at Jerusalem. Now if this be the case the death of Christ is of vaster meaning and consequence than many of us have been wont to think. By it God intended not only to reconcile to himself all of our sinful humanity, but also to reconcile to himself all the sinners in the entire universe.

Plainly then, if we accept the view of Paul, our

earth has become the moral center of the universe. Here the salvation of all sinful created beings is provided for. Through the Cross of Calvary God intends to gather to himself in reconciliation every one in the entire universe who has gone wrong.

Of course there are still other things that might be taken into consideration. The Scriptures plainly teach that there are in some other parts of God's dominion created beings called angels, archangels, and so on. We have hints of rebellion in the heavenly places, and of principalities and powers of a higher order than our own that are leagued together in warfare against Christ and his Church. In plain and awful language we read of the doom awaiting these rebellious and evil beings—a doom in which the hopelessly impenitent among us shall have a part. For Christ is destined to reign until he has put all of them under his feet.

Are we justified in the inference that these heavenly beings now in rebellion against God may receive all the benefits of the Cross, just as we may? Paul's language would seem to mean this, if it means anything—if it is more than rhetoric. "And God purposed in Him to reconcile the universe to himself—things on earth *and things in heaven*." Furthermore, other Scriptures agree with Paul's statements—by implication at least.

Possibly one will ask, "Well, what of it? If through the Cross of Christ we ourselves are reconciled to God, isn't that enough for us?" Of

course it is. "Why, then, venture so far beyond our depth in attempting to carry the benefits of the Cross to all created intelligences?"

In the first place, Paul seems to teach it, and we have a right to know it if it is true. In the second place, if it is true it glorifies Christ beyond anything that most people have ever taken the trouble to think. Besides, it should stir us profoundly to contemplate the greatness of the transaction in which we have a part. Calvary is wonderful even from the earthly point of view. It is simply stupendous in its meanings when we view its universal aspects.

In these days when there is such a marked tendency toward the belittling view of Christ we should be glad to emphasize those Scriptures that highly exalt him. It certainly becomes Christians to rejoice in the greatness of their Saviour and of his salvation. It is well for us to magnify the Cross that means the reconciliation of all God's worlds to himself and contains the only promise of a restored and saved universe. We must let it do its full work for us, thoroughly reconciling us to God. We must proclaim it until every one shall see that the Cross, a stumbling-block to the Jews and foolishness to the Greeks, is the greatest thing in the world—the greatest thing in all the worlds.

"In the Cross of Christ I glory,
Tow'ring o'er the wrecks of time."

Pagans of the Pew

REV. D. O. HOPKINS, Normal, Ill.

The one word to be remembered in public worship is attention. "Thou shalt love the Lord thy God with all thy mind." If all of the mind is not present we can not participate. Attention can be acquired. The services should be so arranged that it becomes a voluntary matter. Attention is a military word. Public worship drills us for life. Let the officer say "Attention" and the body becomes erect, face looks forward, shoulders are thrown back and the soldier is ready for obedience. Military nations have developed a keener sense of reverence than non-military ones. Irreverence is lack of attention. Late arrivals in church come late because of lack of attention to the hour of beginning. Singing the wrong stanzas occurs because no attention was given to the announcement of the hymn. Part of the mind is not loving God in public worship when the members of the pew fail in their decorum.

The Book of Ecclesiastes reminds us that a tiny fly can make the sweetest ointment offensive. Many a public worship has been spoiled for the devout mind by the dead flies which the irreverent have thrown into the ointment. A congregation must be trained in behavior. Little things mar worship. Decorum is sadly lacking among American congregations. Bad behavior in church is annoying both to a devout God and man. "That thou mayest know how thou oughtest to behave thyself in the house of God." This is the advice

to a young man. External things reveal the inner life. Thoughtlessness is the cause of it. "Evil is wrought by want of thought as well as want of heart." The ointment is made unsavory because part of the mind is otherwise engaged.

Robert Burdette has said, "Cast your eyes around upon the congregation, and you will observe these people, namely: The sleeper, the old timer from sleepy hollow; the lounge, who falls into the pew and slides easily into the most comfortable corner; the fidget, who folds his arms across the back, then thrusts them into his pocket, drops a Bible on the floor, and put his feet into his hat; the watcher, whose neck is fitted on a globe socket, and turns clear around, and who sees so much that he has no time to listen; the time-keeper, who as you pronounce your text takes out his watch, looks at it carefully, and closes it with a snap that says "Go" clear to the pulpit; the squeaker, who comes late, sits well in front and wears boots that are vocal monsters; and the talking traveler, this brother is usually a sister. She comes to church Sunday morning, careful and troubled about all the unfinished missionary and sewing circle business of the week, and for purposes of consultation flits from one sister to another and buzz, buzz, buzz goes on in the itinerant caucous."

Is this picture overdrawn? Can one be as devotional in the midst of that humdrum as

without it. The house of God and the hour of worship are different from other times and places. There are habits that need correction in our public services. An outstanding evangelist used the sentence "Sermon saturated pagans of the pew." They had come to hear sermons and not to worship. An enumeration of these pagans might be helpful in order to eliminate some of them.

No. 1. The Late Comer. He distracts the minds of others and robs his own soul of the atmosphere of worship. An employer held back an hour's wages of a boy who had held twelve men waiting for five minutes. Some late arrivals may be unavoidable, but these habitual ones are irreverent. It takes time to get into a frame of mind for worship. Five minutes before the opening hour are valuable for the soul's meditation. Late arriving has been reduced to a fine system in the United States. We once officiated at a wedding when the groom was forty-eight hours late.

The causes of late coming are; late retiring on Saturday night, late rising Sunday, thinking of the first part of the service merely as "preliminaries," recognition, avoidance of the offering, and failure to realize that each worshipper is "on the program" from the first note of the prelude until the last note of the postlude.

No. 2. The Whisperers. These may be punctual or not. Certainly they do not worship with all of their minds. "There is a time to be silent and a time to speak." The whisperer compromises between the two. "There is 'Mary's new hat' in the choir; 'New tie' of the minister; 'Flowers on the stand;' Word 'mispronounced;' 'Number of the hymn;' 'Announcement;' The 'something we have wanted to tell for a week'—we can not hold it sixty minutes longer.

No. 3. The Note-writer. He takes his pad and pencil, or if these are not convenient he uses the envelope, the hymn book, and the Bible. A whole seat is disturbed. If this one should take notes on the message we would have no complaint, but his mind is busy constructing sentences for the purpose of conveying profound information to his fellow worshippers. It is a part of his religion to disturb the religion of others.

No. 4. The one who Stares around. This one sits well in front, so that when his globe-socket neck moves he can face all the congregation. He is afraid something or somebody will enter that is not human. He reprimands the Creator for not putting eyes in the back of his skull. If people were punctual this man would lose his job. William Jones writes that if no one would speak to us on the street, nod their heads in public places, or recognize us in some way we would soon commit suicide. Fortunately this man sees that we do not do it in church. He sometimes becomes an adding machine, he counts those present. If people are to be counted, so that we must apply extreme mathematics to the kingdom, let the ushers do it unobserved.

No. 5. The Snickerer. This man's tickler is over-worked. By contrast things which occur in the church to make us laugh are very funny. The

giggler sees all these. He is not serious minded. The entire verse in Ecclesiastes 10:1, reads "Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor." The snickerer is under balanced.

No. 6. The Cougher. Coughing can disturb the most solemn service. When one starts there are scores to follow. Some coughing may be beyond control. But nature has made a wonderful provision. If the whole mind is intent on worship much coughing can be dispensed with. It is said of Billy Sunday that he allows no one to cough in his great audiences except "up."

No. 7. The Chewer. Public worship is not the place for this ruminant. The Psalmist declares, "Let my lips utter praise." The gum and tobacco chewer have their lips otherwise engaged. In many a public building we see the sign, "No smoking allowed." Must we put up signs in the vestibules of our churches, "No chewing allowed?" Yes, if people do not know any better.

No. 8. The Sleeper. He thinks that the church is a Pullman car and snugly gets into his lower berth as soon as the preacher mentions the text, the point of departure. He prefers a doze to a discourse, a snore to a sermon. Eutychus, our New Testament sleeper, fell dead when engaged in this pagan act. If all modern sleepers met the same fate, funerals would be numerous. This is a mean habit. The mind is zero. How can this kind of behavior be remedied? Participation in worship; a lively service; jolting our soporific complacency; change of position; ventilation; Saturday night's rest; active mind. Henry Ward Beecher had an arrangement with his sexton that if he should see the sleeper he was to come to the pulpit to arouse the preacher. One sleeper makes another. Yawn and the world yawns with you.

No. 9. The Reader of Sunday School Papers. The mind of this one is interested in some "continued story." He is only bodily in the public service. This is a strong temptation to many who attend the Sunday School prior to the morning worship. This habit can be overcome by a different arrangement about the papers. If these are distributed at the close of the morning service we may educate a new generation in reverence. Many will remain for the service who do not do so now, and these will be trained in the fine art of worship.

No. 10. The Time-keeper. This is an ugly habit. Many good men indulge in it. This man measures the sermon by his watch and not by the impression it produces. This takes the heart out of a speaker. Public worship is not a horse race nor automobile race. Neither are the hearers conductors to see that the train of thought arrives at its destination "on time." Let there be a general understanding about the closing hour. Leave the watch at home or hand it to the ushers for safe keeping if otherwise we can not overcome this habit.

No. 11. Little Children. The mothers of these need the service. But many a worship has been interfered with when the baby made a noise at the most solemn moment. Some arrangement should be made so that the little ones can be cared for

while the mother worships God. Some of the young people's classes might provide a nursery with all necessary equipment for the children. This will accustom the babies to the church and people and give the mother the repose of a worshipful hour.

No. 12. People Who Grab Hats and Coats Before the Benediction is Pronounced. A moment's silence, a quiet pause would deepen the impression of the worship. But often there is such a wild scrambling for hats and overcoats that one gets the feeling that these inwardly say, "Thank God he is through." If for a moment we tarry after God's name has been mentioned a deep reverence would be cultivated. We may quietly ask that the God whose name has just been spoken in our hearing may go with us to the life of the week.

No. 13. The Early Goers. Some leave before the service is over. It does not take long to fill a small cup. A minister thanked his congregation for coming out, at the beginning of the sermon, for fear he would not get the opportunity later. If one must leave why not do it before the sermon is begun, while the hymn is being sung? Unless it is a question of sickness, if one must leave, he should not re-enter that service. The worship need not be disturbed twice.

How can these people be unpaganized? How shall we go about correcting bad behavior in our worship?

(a) Not by scolding from the pulpit. Scolding has no part in public worship. Men do not go to church to be blistered. It is just as irreverent to scold as it is to indulge in these habits.

(b) The general tone of worship must be raised in every community. Let those who conduct worship be devotional in tone and manner. Example is worth everything. The pastor could call together his officers and ushers and ask for their co-operation in making worship a reverent matter in that community. It is little by little that we can overcome bad behavior in the pew. The enlistment of the home and Sunday School will be an added factor in producing a worshipful atmosphere. Our hope is in the children. Words of commendation from the pastor for good behavior will help. A prayer meeting talk and a general conference will go a long way toward enriching our public worship.

(c) The individual heart must be more and more made reverent. We need a new respect for the minister, because he is chosen to lead our devotional meetings; for the day on which we meet; for the meeting house. He who would not wear a hat in the house of his friend will not surely do so in the house of the Lord. Is there reverence in being late, or in whispering, or in sleeping? The Hebrews have given us a religion, the thought of one God. How reverently they approached him! If each of us through prayer and meditation should prepare our own hearts before the service begins, then we should say, "My heart is fixed, my heart is fixed," and the mind would not wander.

Reverence affects our behavior. One who has no respect for father and mother can not obey them as readily as he who honors them. It was of the

house of God that Paul said, "Let all things be done decently and in order." As we go into this house why can not the head be bowed, the face shaded by the hand, and the eyes be closed? Jesus reverently prayed, "Hallowed be thy name." This goes with the thought following. The kingdom is to come on earth as in heaven. The will is to be done on earth as in heaven. The name is to be hallowed on the earth as it is in heaven. Where is a better place to do it than in public worship. On each day of worship let it be possible to sing James Montgomery's hymn:

"From thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God today."

MEMORY OF FREDERICK M. BARTON HONORED

The memory of Frederick M. Barton, founder of *The Expositor*, friend of our readers and of all ministers, was honored by the Committee of Management of the West Side Branch of the Cleveland Young Men's Christian Association, by the unveiling of a bronze bust of Mr. Barton on Sunday afternoon, October 21st.

Mr. Barton was largely instrumental in the establishment of this West Side Branch of the Cleveland Y. M. C. A., the first Association building to be wholly devoted to work for boys and young men under twenty-one. Several friends, Augustus Nash, E. C. Guthery, R. L. Templin of Cleveland, and F. S. Goodman of New York, spoke of their associations with Mr. Barton during many years, giving different sides of his character.

One striking thing was the singing of several "Y" songs by a large group of boys just entering their teens, members of the "Boys' West Side Y." Nothing on the program would have given Mr. Barton more pleasure than this tribute of the boys themselves.

The bust was presented in a few well-chosen words by Mr. Barton's son, Paul Barton, in behalf of the family, Mrs. Barton, and Paul and Lydia Barton.

CANNOT DO WITHOUT IT

Rev. George T. Ely in sending in his subscription remarks: "Your issues for 'Mother's Day' and 'Children's Day' were so full of valuable information that I feel I cannot do without *The Expositor*."

DON'T YOU EVER DARE

In sending in his subscription Rev. W. J. Semelroth, of Westfield, Wisconsin, writes in this vigorous way: "Thank you for the reminder. Don't you ever dare stop sending me my right-hand helper for every Sunday in the year and for all the days between each two of the fifty-two preaching days.

Herewith check for \$3.

With best wishes to Dr. Hallock and all his loyal and efficient helpers on the best periodical of the kind in the world. Most cordially yours."

(Well, that takes our breath. But we like it. —Eds.)



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

THE GREAT CHRISTMAS GIFT

The gift of Christ to the world is an unspeakable gift. All the gifts of God are good, but here is one which in its intrinsic value and the importance of its bearings infinitely transcends them all. Without exaggeration we can say it is "unspeakable." "Thanks be unto God for his unspeakable gift!"

A writer has told us about an artist teacher who took one of her pupils, a bright and talented girl, to do some sketching. As the afternoon waned the western sky glowed with a marvellous mass of color. "Try to paint that sunset," said the teacher. The girl looked at the sky and replied, "I cannot paint glory."

If God had merely given us his Son in order to show us the beautiful life and had called upon us to imitate him, we might have answered, like the girl, "I cannot imitate glory." But the gift of God is a transforming gift. It enters into us, becomes a part of our deepest being and lives through us. God has not only given his Son to the world, once for all; he gives him to each one of us all the time. So when we open our hearts to receive him, he begins to make us like himself.

It is an unspeakable work Christ does for us. It is also an unspeakable work he does in us. Christ, the Christmas Christ, is God's best gift to man. He is the pearl of great price. In him are laid all the treasures of wisdom and knowledge and grace. His riches are unsearchable. In him dwells all the fulness of God. In giving Christ, therefore, God has given himself and all he has. The gift is unspeakably great and unspeakably valuable to us.

Most gifts can be weighed or measured, analyzed or fully tested; therefore they are speakable gifts. They can be estimated in value pecuniarily, or as to beauty, utility, or stored-up force. Love can make a little thing great, and the heart of the giver, except the recipient be in direst need, is worth more than the gift. But Christ as a gift! Who shall describe it, who shall estimate it, who shall measure it, or weigh it; who shall dare to analyze it? "Thanks be unto God for his unspeakable gift!"

In many countries the birth of the king's son is a signal for the pardon of criminals, the opening of the palace to all, and giving of great benefits to the people. So Christmas is the symbol of the mercy of God to sinners, of free entrance into eternal mansions offered to each, and of the gift of everlasting joy given to all who will receive it.

In the Metropolitan Museum of Art, in New York, there is a picture by L'Hermite called "Among the Lowly." A man of singularly beautiful and benign countenance stands with hands uplifted in blessing at the table of a peasant's family. In the door stands the head of the household, who has just returned from his day's labor holding in his arms his youngest child who has evidently run out to meet him. On seeing the Man at the table, he uncovers and stands in an attitude of devotion. In view of what the Carpenter of Nazareth has done for the workman and his household this should be the posture of the handicraftsman of the world today. May this blessed Christmas season find men everywhere bowing in reverence to Christ—the friend of the lowly—yea, the friend of all people! And they need him—how much the people of this distracted world need the Christ! Fellow pastors, let us preach him, let us faithfully present him as the solution, as the one and only means of satisfying this world's need—yes, and as satisfaction for each individual soul.

THE SPIRIT OF CHRISTMAS

The Rev. Dr. David James Burrell has written a little book called "The Lost Star," which tells of another company of Wise Men who started on the journey from the East, but lost the way through selfishness, pride, injustice, and impurity. We must be careful when we follow the star to pray for pure hearts and to rid ourselves of pride and selfishness or the light will be so darkened for us that it will be hard to find the way. The spirit of Christmas is the spirit of kindness, gentleness, unselfishness, love. A little Jewish girl from the East Side of New York, who secured work in a store during the holiday season, met with an accident and was ministered to in her sufferings by a trained nurse. She looked appealingly into the face of the nurse, and asked incredulously, "Is it true that you are a Christian?" Upon being answered in the affirmative, she replied, "You are so polite and gentle, I didn't think you could be; but then, the only Christians I've seen are Christmas shoppers." Oh! what a comment on the lives and spirits of too many who call themselves Christians! "The only Christians I have known are Christmas shoppers!"

The spirit of Christmas is the spirit of helpfulness. A business man who had gotten into difficulties was helped out by a friend. He said after-

ward, "I found a man who treated me as Jesus Christ would have done." That is the spirit of Christmas, but it should be extended throughout the year. It will not be much of a Christmas if our gifts are confined to "me and my wife, my son John and his wife." Was there ever a wider field for the expression of unselfishness than Christmas affords?

The spirit of Christmas is the spirit of peace. "On earth peace!" Have we caught that spirit? Have the nations caught it? Has the world caught it? "On earth peace!" The angel prophecy indeed has been but lamentably fulfilled. But that is not the fault of the angels, not the fault of the Christ Child; not the fault of the Father of Lights. It is the fault of the men who, though they bear the name of Christians, have not yet learned the Christmas carol in both its parts—"Glory to God—Peace on earth." They have either not sought with all their hearts to exalt the glory of God or else they have not tried with true earnestness for Christ's sake to keep the peace, to do justice and work helpfulness among men. But one of the happiest things about the Christmas just at hand is that men and nations are more eager today than in all the Christian era hitherto for that peace the angels prophesied.

The spirit of Christmas is a merry spirit—yes, a merry spirit. Have you caught that spirit? Your Christmas will be a merry one only as it is a holy one. The Christmas spirit is the spirit of love. As the Bible is God's great love-story to man, so it seems to me Christmas is God's greatest Love-Day. All the love of the Eternal God-Head was gathered up and let down from Heaven on that first Christmas day, in the form of the Manger-Babe. We can show our appreciation of God's great gift to the world, and can show the Christmas spirit, by opening the soul's door and letting all the graces of the saved be bathed in the pure air of heaven.

The Christmas spirit is the child-heart spirit. The story of that wonderful Babe cradled in a manger on that first Christmas night in the long ago, takes a deep hold on the child heart. Children believe it, receive it, and rejoice in it. They seem to catch its meaning by that spiritual instinct that allies them to the kingdom. They catch the spirit of the day. We used to load them down with gifts at our Sunday School Christmas celebrations. Now we ask them to bring gifts for their little brothers and sisters who have no one to make gifts to them, and who need clothes and food and simple Christmas toys. And the children come with laden arms and shining eyes and joyful hearts, and lay their gifts at the feet of Him whose birth they celebrate. They know the truth of Jesus' words, "It is more blessed to give than to receive." They have the Christmas spirit.

The spirit of Christmas is a transforming spirit. There is a story of a great organ in an ancient church which nobody could ever learn to play. Those who tried to play it struck now and then a lovely chord, but it was immediately lost again and they could not repeat it. One day the master came to play the organ and the great instrument

sent out the most wonderful music, now sobbing as if it would break its heart, now whispering strange suggestive secrets to those who heard, now shouting music of triumph until everybody wanted to join in the splendid march. After that people who tried to play the organ found that when the best of them did his best those who heard were reminded of the master's playing.

Our human heart is like that, a wonderful instrument which may indeed produce horrible discords, but may also produce heavenly harmonies. The ancient pagan peoples struck every now and then stray notes of beauty from its keys. But the Master came, and now when the best of earth's spirits does his best it reminds the rest of us of the Master's playing. And all this talk of Christmas and the Christmas tree is just to tell that Jesus, who took up into his dear hands so much of the pagan life that had been wasted and spoiled before, offers every Christmas-time to take up into those same hands all the wild impulses of boys and girls, and of older people too, and of this great world, and turn them into something useful and splendid and Christian.

THE CALL TO THE MINISTRY

God calls for life-work recruits. No call can be higher than to serve him by serving men. God's call should be heeded, especially as it comes to young men today. They alone have a whole life to give.

It is possible to serve God in business and other employments. If we go in with that aim God will use us. But we seldom hear the highest calling, that to the ministry, presented. It does not get a fair share of attention.

Christ appointed the gospel ministry as the chief instrumentality for the spread of his Gospel. Men are called to this work by Christ alone, who is head over all things in his Church. But how does Christ call men to this work? He does it through the work of his Holy Spirit in their hearts, working desire, inclining their hearts thereto, and impressing them with a sense of personal duty and responsibility. How can I tell whether I am called to the ministry? The chief evidences of such a call are the possession of some talent for the work, a sense of personal duty, providential guidance and training, and the recognition of these evidences by the Church.

Now, many a young man gives up immediately on that first point. He does not feel that he has the necessary talent. Let it not be forgotten that in these days the phases of the minister's work are so many and varied that almost any consecrated talent can find employment. Another fact is that each young man is too close to his personal problem to judge quite fairly. Other people are often shrewder judges of our powers than we ourselves. It is wise and illuminating to see ourselves as others do.

A special sign of God's call will be found in the leadings of his providences. If a man sincerely offers himself, he may expect to hear God's reply to his offer. If the reply be favorable, it will be largely by means of what we call providences. A

thoughtful consideration of the circumstances in which he has found himself placed, sermons heard, acquaintances made, difficulties removed, means provided for obtaining an education, and many similar things may be indications of God's acceptance of the offer made.

The Christian ministry offers opportunity for a wider range of service than any other calling on earth. The Christian ministry is the most soul-satisfying and spiritually compensating of all occupations. Again, it is the "best job" in the world. Out of any thousand ministers who have been twenty-five years in the service not five per cent would change their calling if they could. Practically all would recommend the ministry as pre-eminently desirable. The one great call or motive is the compulsion of redemptive love in the soul—the same love that led Christ to say: "I must work the work of him that sent me." Happy the men who feel that compulsion and enter that service!

Fellow ministers, are we providing for our succession? Have we presented the work of the ministry as we should have done to our young people? There are hardships in the ministry—plenty of them. But that ought not to prevent our zeal in praying the Lord of the harvest to send laborers into his harvest or the urging upon suitable young people the opportunities of the ministry and the need for recruits for that noblest calling.

HOW TO JUDGE A MINISTER

Outside a distant harbor, lonely and often wrapped in fog, is a little island. On it is a lighthouse with a light of first magnitude, representing 100,000 candle power. Its benefit to shipping is beyond computation. What is the lighthouse lesson? It is that of fidelity.

Toiling along often in loneliness and sometimes in seeming ill-success, is a minister, one of the torch-bearers of the glorious Gospel of Christ. He is apt to get discouraged. Amid the rush of the world's material development his work seems little and obscure. But here the lesson of the lighthouse comes in. For what is the supreme duty and supreme success of the lighthouse keeper? Is it not at all seasons and at all hazards to keep the light going? Or, when the fog settles down, to send out the warning blast?

Hardly anybody thinks of the light keeper out there. They take it as a matter of course that the light will shine. Nor is it his business to care very much what they think. He has a clear and definite task. It is to keep the light in perfect order and the lenses as bright as he can.

So, just so, is the conscientious preacher to be judged. Not by the crowds that wait on his ministry. Not by the wideness of his sphere of influence. Not by the kindly appreciation in which he is held. No, fidelity is the one thing by which he is to be judged. In the place open to him, occupied by him, has he done the best he could? Has he kept the light burning brightly? Do his sermons honestly represent the very best of brain and heart, diligence and prayer he is

able to produce? Is his pastoral work characterized by sincerity of purpose and honest effort to bring people nearer to Christ? Then he is a success. Then he is worthy of highest regard from men. Then he is sure of the Master's "Well done."

The world's commerce would be impossible without the unwearied zeal and loyalty of all the lonely lighthouse keepers. Yet most of them are unknown by name and seldom receive even an occasional thought. Without the preachers' kindly ministry civilization would be practically impossible. Torch-bearers they are, "holding forth the word of life." What is prominence of place, bigness of work? What is human applause, fellow pastors, compared with a conviction of the necessity of our task, and fidelity to it, whether on lonely isle or amid the plaudits of admiring throngs?

THE KILKENNY CATS IN CHURCH

Everybody has heard of the famous cats of Kilkenny:

"Each cat thought there was one cat too many;
So they quarreled and fit,
They scratched and they bit,
Till, excepting their tails,
And some scraps of their nails,
Instead of two cats, there wa'n't any."

Now, that is a genuine fac-simile picture of a church quarrel and its results. It is a sadly true representation of the way far too many churches meet their death.

Church quarrels become all the more difficult to account for when we consider how trivial, in most cases, are their cause and occasion.

The Episcopal Cathedral of St. John the Divine, in New York City, a few years ago was the theater of a most senseless discussion. It seems that an artist, Mr. Borglum, had been entrusted to design two angels, "The Annunciation" and "The Resurrection," for the entrance of one of the chapels. This the sculptor did, giving to each the face of a female. But some of the high authorities among the clergy objected. They claimed that angels were males, and as such must be recognized in art. Mr. Borglum, in order to quiet matters, shattered his figures, clipped and cut and crushed them to pieces. We are in doubt whether he left the country in disgust, for he was a foreign artist, or whether he tried a new creation on other lines. But it certainly was a senseless and ridiculous quarrel over the question of angelic gender.

Dr. Cannon was once appealed to by a certain church where there was a great commotion in regard to the point whether in newly painting their church the color should be white or yellow. When the committee had stated their case, and with an emphasis, not to say acrimony, which gave sad proof of the existence of a fearful feud upon such an unimportant question, the doctor quietly said: "I should advise you, on the whole, to paint the house black. It is cheap, and a good color to wear, and eminently appropriate for a body that ought to go into mourning over such a foolish, suicidal quarrel among its members."

A celebrated English lawyer was once asked the

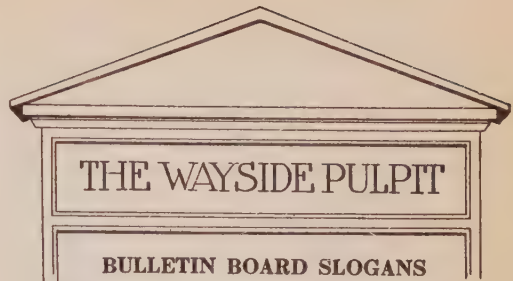
secret of his success. He replied: "I win my cases by admissions." He would admit so much, would yield so far and make so many concessions that the jury were impressed with his extreme fairness. Wonderful principle this would be for securing peace in the house of God! Why should we insist on having only our own way? No great principle can be at stake, certainly none so important as that of love and good-will. Why not yield to the wishes of others? Win peace by concession—a most honorable triumph!

"But," it may be asked, "what if after all there comes a time when we have exceeded the 'as much as lieth in you,' and cannot 'live peaceably with all men,' what then? Well, if worse comes to worst and we must be so foolish as to quarrel, then let us be most careful that we never in any way include the Lord in our bickerings. An example will explain. The story is told of a good Scotchwoman who had a serious quarrel with her minister—a Scotch quarrel about church matters—but, to the surprise of the pastor, she continued her regular attendance at worship. He expressed his gratification as well as surprise at her conduct; upon which she replied, 'Oh, sir, my quarrel was with you, not with the Lord!' Certainly a sensible rejoinder; and we only wish that all easily-offended fault-finding, minister-blaming, peace-disturbing church members would not include the Lord in their quarrels either with their pastor or their fellow-members. But we have no right to make allowances for quarreling at all.

The only cure is love. To be really Christ's is to display a spirit of love which must annihilate all feuds and heal all differences. Love, brotherly love, is the badge of discipleship: "For this is the message we heard from the beginning, that we should love one another." "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother, abideth in death." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also."

A little fable: A very hard-hearted clapper in an old church tower professed the intensest distress because its bell was hopelessly cracked. Many people thought it a pitiable position, and wished the sad-hearted clapper a better bell. But just then the ghost of ancient Diogenes, the sage, floated in through the window, and whistled most angrily: "Master Clapper, cease your hoise, and remember, in the first place, you cracked the bell; and, secondly, nobody would have known it had you not told them." I have often observed that those who bemoan divisions in a church are they who make them; and I also observe sometimes that they who make them are most ready to publish the fact; I have observed another fact, viz., that all clappers are not of as good metal as the bells they crack.

Why go to church? Because it presents the highest ideals in life and the way to them.



Recently passing the Church of Our Father, Brooklyn, the writer was attracted by a group of people near the main entrance. Upon investigation I was told that often different sayings and quotations are placed there that have created great interest in the community. These interested people were reading and discussing the merit of the latest clever saying placed on the bulletin, which read in this wise, "Worse than a quitter is the chap who is afraid to begin." An aged man in the group said, "Did you see the saying here a few days ago which read, 'A man to be a success must have more bone in his back than in his head?' There is a wealth of meaning in that line, so I made copies of it to give to my friends. A few weeks ago," said the aged man, "I read an inscription here which impressed me, if I can recall the exact wording, 'I tried to be a skeptic when I was a young man, but my mother's life was too much for me.'" An aged colored woman overhearing the conversation, said, "Last week there was one I liked better than any of them—I am going to remember it—believe me." The writer requested her to repeat it for the benefit of those present. Having copied, she took it out of her little hand-bag and read the saying, which was truly a wise one: "Be sure you see with your own eyes and hear with your own ears."—*George Wilson Jennings.*

He who talks no more than he knows is a wise man.

To make new mistakes is human; to repeat old mistakes is stupid.

Thankfulness for God's mercies is sure guarantee against backsliding.

Sweetness of disposition hides a multitude of sins.

God gives us more wisdom than we use.

Retrenchment for self, expansion for Christ.

Pray more and worry less.

Charity is not an action, it is a life.

The truest end of life is to know that life never ends.—*William Penn.*

Smiling is a contagion for which we want no antidote.

Conceit is very often just self-respect carried too far.

The big opportunity of many churches is that of transforming a formal creed into a working faith.

Why go to church? Because the church is the mightiest agency on earth for human help and progress.

Go to church and feed the soul.

There is no true character but what is founded on the principles of religion. Man, go to church!

If you go to church you will be taught not only how to make a living, but better, how to make a life.

What would life, property or business be worth without the church? Are you giving the church a square deal?

A true view of the square deal would give the Church a much larger place in your life plans.

The church is the powerhouse of religion. Get your moral batteries recharged. See that your steering gear is in right order.

Don't be neutral toward the church. She has too much that is fine and needed for a true life.

The church of the future is the church of the developed heart.

Getting money is not all a man's business.

It is a sad religion that is never strong except when its owner is sick.

No mule or church member ever kicked and pulled at the same time.

True courage is moral rather than physical.

Success comes in cans, failure in can'ts.

Grumblers, like the Devil, take no vacation.

You cannot whitewash yourself by blackening others.

Lack of faith means half-heartedness, and half-heartedness spells failure in any undertaking.

An habitual offender is usually the least forgiving.

Nothing should ever be too much trouble if it is worth while.

When a man says he has too much on his mind, he really means that he has too little mind under.

BEWARE OF THE CHEAP FRAUD

The other day we received the following letter from one of our subscribers in a city in Illinois, pastor of the Methodist Episcopal Church:

—, Ill., October 11th, 1923.

The Expositor,
Cleveland, Ohio.

Dear Sir:

The enclosed card is from another humbug that ought to be exposed. Last year I sent for the books as thereon represented and the magazine. The magazine(?) came (such as it was), but the books never! I have written several times, but have never received any reply regarding the books.

Sincerely,

Name Signed.

We have the letter and others of similar nature. We can produce them at any time. We know this firm too and have several times printed warnings against them in *The Expositor*. Their offer is of "Five Great Books and a Preacher's Magazine each month for a year, all for \$1.50." In fact, we have the "books" and we have many copies of the magazine, so we know what we are talking about. We are surprised the writer of the letter above did not receive the "books," for they are not books, but pamphlets cheaper than the cheapest paper-backed ten cent novels.

Sometimes the company offers oil stocks with

their magazine—sometimes other enticing offers. We are sorry for any of our friends who get taken in by so cheap a fraud.



Views From Our Aeroplane By the Sky Pilot

RELISH

The Sky Pilot says: The ministry is a great field, whether it is well paid or not. "No, gentlemen," said the elder Agassiz, to golden offers from the Boston lecture-committee, "I have no time to waste in making money." Cultivate a relish for Christian work, a very passion for doing good in this sad world of ours. Settle it in your mind never to expect all that your services are worth.

HAVE A PLAN

The Sky Pilot believes it is a good thing for a minister to have definite plans. A general commencing war with no plan of campaign would be ridiculed. A pastor who without a plan takes charge of a church is no better. "Well begun is half done." As a man begins he is quite apt to continue.

YOUNG MINISTER

The Sky Pilot advises the young minister to never purchase a book "just to see what it is." Before investing in it you ought to know. How shall you know? By seeing the book, by reading reviews, by inquiry of experienced ministers.

NEARING AN ICEBERG

The Sky Pilot thinks it a good thing for a church to select always genial, warm-hearted men for ushers. The chilling look of too many men chosen for this service reminds one of the cry on a steamer: "Get out your wraps; we are nearing an iceberg!"

THE SUNDAY SCHOOL

The Sky Pilot opines that it would be a good thing for a pastor to make the Sunday School, occasionally, the theme of a whole sermon. Impress on parents their obligation to teachers for this gratuitous work done in behalf of their children. Show them that the least they can do is with sympathy, financial aid and other co-operation enthusiastically to support the school.

LAME INSPIRATION

Dr. Christopher G. Hazard, an experienced minister, says: "The reason the organist so often excels the speaker is this: all art requires incessant preparatory practice, but the preacher relies upon inspiration."

MOTOR EQUIPPED

We have a motor attached to the pipe organ that only requires the turn of a key to start. The electric lamps await merely the touch of a button to leap into light. Now for a membership equipped with a Kingdom motor (that's what I would call it) that the pastor can depend upon to run and perform at will!

THE MINISTER'S CAPITAL

Dr. Norwood, of the City Temple, London, was saying the other day: "The Christian ministry makes the biggest demand on character of any calling. Its only capital is character. Business men are judged by their goods. The minister may be as brilliant as possible, and as eloquent as possible, yet, unless we can command respect by our personal character we are the most miserable folk in the world."

OLD PREACHER'S ADVICE

An old preacher advised a young one: "Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say good things from the first and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Preach the gospel and let the Lord defend you and your character."

"Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder."

MINISTER'S SALARIES

Ministers can't preach here and board in heaven. They must live. They do not want their pay in Christian Science certificates. They want the real stuff. It is time to quit letting our trustees come to church in flying machines, while the minister who is to guide their souls' salvation gets \$1.87 a day. It is a tragedy to try to make \$2 go where there is absolute need of \$5; and tragedy should have no part in the inner life of a minister whose job is to give his life for others.

PRAYING AND PAYING

The Sky Pilot says that religion always has been, is now, and for years to come, apparently, will be, a thing which the average man fails to rate at its full worth. He claims, perhaps, to appreciate it. But he shows by his unwillingness to *pay* liberally for it in that which he does value—money—just the reverse. Therefore a minister, whose temporal interests depend on religion, must take the consequences. He must, in general, content himself with much smaller compensation than he might secure in other professions or trades, with the same abilities and effort. Settle it in your mind never to expect all that your services are worth. But, blessed be God, there are other compensations in the ministry, richer than money can make.

IS A GREAT REVIVAL DUE?

It is now half a century since D. L. Moody and Ira D. Sankey, two American laymen, began their inexplicable evangelistic career in Great Britain. The entire history of this Awakening, which an English writer insists is the greatest known in Britain since the days of Wesley and Whitefield, has no human interpretation that is satisfactory. All preaching has been modified by Mr. Moody's direct, personal appeals. Scotland boasts of the fact that most of her church officials were won to Christ in that far-reaching Revival, which seemed to ignore races, creeds and classes. When these evangelists returned to America they attracted the same attention and the inquiry room was crowded with the same diverse groups and for many years the results continued with unabated evidences of the powerful working of God's gracious Spirit on the hearts of men. Is not the hour ripe for another day as glorious and refreshing as was that period?—A. M. L.

BRIGHT STUNTS FOR BIBLE CLASSES

A correspondent says he would like to see a department in *The Expositor* bearing on the doings of Men's Bible Classes, "Bright stunts, as Stidger might say."

"Last Sunday I asked how many new men were present. Thirty-six stood up. I had them all give their names and addresses, and then said, 'Now that we are all acquainted, we'll take up the collection.' It created a good laugh, and incidentally a good collection."

"Another time I had the ushers come forward. I said, 'When the hens don't lay the farmer puts china eggs in the nest. Now you ushers all put a five-dollar bill in the basket and they'll all do the same.' It created another good laugh, a good collection and a good spirit."

"We adjoin several states. I ask, 'How many are here from Arkansas? How many from Mississippi? Alabama?' A good hand greets the men as they stand."

"We find these things enliven the occasion."

The Editor would be glad to hear from others, stating the stunts they find effective.

WITH A SOUL

Rev. Charles E. Linden, of South Berwick, Maine, writes: "It seemed as if the loss was very great when the late Editor passed on, but I think the traditions are being splendidly upheld by the present occupant of the chair. I find much good from the monthly visits of *The Expositor*, and would not at all like to be without it. Many thanks for the fine work being done. It is a 'trade' magazine with a soul to it."

COVER TO COVER

Rev. James Tyler Davis, pastor of the Presbyterian Church at Morganville, Kentucky, writes: "I am an habitual reader and admirer of *The Expositor*, and each month I read it from cover to cover."

Methods of Church Work

E. A. KING, Editor

December is a month for the pastor to conjure with. It is the last chance he will have to gather up the loose threads of an eventful year. Have you made a complete success of the year? Probably not. This month then gives you an opportunity to "make good" on a number of points. It is a kind of thirty-one days of grace!

The great religious event of the month is Christmas and this festival offers great opportunities for bringing to a climax much of the previous evangelistic effort. If you use the "White Gifts for the King" program this is especially to the point. For several years past we have been urging pastors to see to it that the Christmas exercises be Christian exercises rather than pagan. By starting in time any pastor may guard against this custom of paganizing Christmas. It is, of course, true that Yuletide with all its joyous customs existed before the Christian church chose that festival date for the celebration of the birth of Christ, but since it is established as the birthday of the Saviour the Christian message should be uppermost.

Often another great event in December is the Every Member Canvass for funds for the support of the local church. In some large denominations the ecclesiastical and financial year begins in the early fall or the spring, though others follow the calendar years. For a month or two this department has offered suggestions and definite plans for this great event. As a rule we endeavor to make our November issue a financial "guide book." However we include a few such items in this number.

December is also a month for reminiscences and serious reflection. If the church has not yet made its budget for 1924, it should be made at once. If the annual meeting comes in December someone must review the work of the past year, tabulate the facts and present them to the church. Here is a chance to make a wise analysis and emphasize the needs of the church for the coming year.

During the past few months we have been receiving many appreciative letters from our readers. Some of them contain methods. It is not possible to answer all of these personally, so we take this method of acknowledging them. We are pleased to know that the department is helpful to so many of our readers. We desire to make it increasingly so. To that end we request all of our readers to co-operate. The best way is to put the Methods' editor's name on your regular mailing list. Let your letters, cards, invitations, etc., come to him and the chances are that some idea or method of yours may be discovered, worked over, or used as a whole, in this department and go out to our thousands of readers to help and stimulate brother pastors all over the country. If you wish to make a Christmas gift to your

brother editor just sit down and write out the story of some successful method you have used in your own church and he will not only thank you, but you will be benefiting the whole fraternity.

We wish for you all a very pleasant and successful December and especially a profitable Christmas season. Send everything in the way of methods to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

A BEAUTIFUL CHRISTMAS MESSAGE

Rev. Harley H. Gill, now pastor of a church in Sacramento, Calif., sent out a Christmas message last year which we reproduce here. You can adapt it to suit your needs or take it as a suggestion. It is called "The Unseen Guest."

MY LIFE is a house of many rooms into which are admitted only those guests whom I bid. The unseen Christ stands at the door and knocks.

He would be found in the theater of my Thoughts playing a part in the restless drama of ideas, memories and imaginations, creating in me Faith.

Is There Room?

Into the parlor of my Pleasures he would enter and participate in wholesome recreation of mind and body, imparting to me abiding Joy.

Is There Room?

From the chamber of Sorrow he does not shrink but desires to transform the somber shadows of sadness into the twilight tints of trust, giving me Peace.

Is There Room?

He delights to company with me in the Workshop of my life, ever and anon reminding me that I labor not alone, but that my toilsome tasks find a worthwhile place in the plans of the Divine Architect, thereby inspiring in me Courage.

Is There Room?

Most of all, in the cozy corner of my Affections warmed by the homey hearth-fire glow, he desires a place that he may reveal himself, thus teaching me Love.

Is There Room?

O Gracious Guest, I bid Thee welcome! Use for thyself the rooms that too long have been closed to thee. Supplant the unworthiness which I have secretly harbored. May the sweet influence of thy presence be at home in me on Christmas Day and throughout the years!

CHRISTMAS CANDLE SERVICE

The *Delineator* once printed the following description of a beautiful Christmas service:

A small church in Orange, N. J., has made a charming annual custom of its Christmas candle service held the Sunday evening before Christmas. The church is decorated in Christmas greens with a tall evergreen standing on each side of the small pulpit and very simple wreaths and festoons on the walls.

Last year there were just 99 candles in the entire church. Two of these were set on a table, lighting up a tall vase of delicate white narcissus, and two were placed on each side of the pulpit. The rest

were in the windows. Small blocks of wood had been cut, with a raised piece like a step in the center. A socket was rounded out in this piece and on each side for the candles, so that each block of wood held three candles. There were three of these wooden candle-holders set on the sill of each window. The wood was not finished off, but by candle-light the effect was quite as good.

The little church looked very welcoming from the outside, with the lights flickering through the stained-glass windows into the night. Inside the soft glow gave a sense of intimacy and peace. There was no sermon at this Christmas candle service, but the minister read W. J. Locke's "The Three Wise Men." The choir gave one Christmas selection and the congregation sang favorite Christmas anthems. The whole service was so simple, so Christmassy, that every one went away with a Christmas glow in his heart.

COMBINING CHRISTMAS AND THE NEW YEAR

A card printed in red and green issued by the Ocean Avenue Congregational Church, Brooklyn, N. Y., attracts our attention. The color and form of printing has something to do with it, but the real reason for our interest is the information on the card.

Here is the first quotation. "End the old year properly; start the new year right." The subject of the Christmas morning sermon is, "Making room for the Christ." There is a talk for the children called "Christmas Measure." At 8 p.m. the church sang Christmas carols. That was on December 24th. The next Sunday, December 31st, was called "Old Year Sunday." The sermon topic was "Eliminating the Squeaks." The children's sermon was "The Athletic Day." The announcement for the evening service is as follows:

8:00 p.m.-12:05 a.m.—Watch Night Service. Moving pictures, a social hour with refreshments in charge of the Pilgrim League and a service of consecration ending with the Lord's Supper. Rev. E. M. Halliday will preach the sermon. The chimes will be played by Mr. Lawrence.

"Come when you can and go when you must."

The next Sunday, January 7th, is called New Year Sunday. The morning sermon is called a New Year sermon and the subject is "The Days of God's Calendar." The children's talk is entitled "The Best Errand Boy." The Men's Club had charge of the evening service. The same card announces the annual meeting of the church for the next Wednesday evening. We commend this kind of printed card for the holiday season.

MEMORIAL ITEM FOR CHRISTMAS

On one Christmas calendar is an unusual item. The calendar is eight pages in size with full programs of Christmas week printed in green. Among the Primary Department items is the announcement of the death of three little children. The paragraph is printed as "In Memoriam."

This does not seem strange in this document because we discover that there is another announcement of a death on the last page. It is evidently a custom to record what happens in the parish. But aside from that the "In Memoriam" item does honor to the little children removed by death.

A BEAUTIFUL CHRISTMAS MESSAGE

Each year we have given the picture of some outstanding Christmas message. This time we have selected one issued by the Woolverton Press, Cedar Falls, Iowa.



WHAT TO DO AT CHRISTMAS

When Christmas comes there are so many things that churches can do one hardly knows what to mention, but we venture to suggest a list of activities:

1. The Sunday School should be the first consideration. Here are the children and Christmas is primarily for them. If the Christmas committee has not been appointed it should be selected and set to work at once. What kind of a Christmas entertainment will you have? Will it be a "getting or a giving Christmas?" That is, will the committee plan a tree and presents for the children or will they arrange a tree on which gifts for others will be hung? It is quite a task to decide because no one wishes to shatter all of the child's expectations of presents. In many churches now very few gifts are arranged for the children. A box of candy and an orange or apple often constitute all any child receives from a Sunday School tree. The individual presents are given to the children in their homes. If the children are to be taught the true meaning of the Christian Christmas spirit—i.e. generosity and thoughtfulness, they must get that teaching and training in the church.

For this reason many churches use the program known as "White Gifts for the King" or something similar. This emphasizes the giving of one's self to Christ first of all and then the giving of substance and talent or service for the good of others. Giving of substance may mean the giving of money to the church for various purposes, or the

giving of useful gifts to benevolent or charitable organizations for the needy. There is great joy in this kind of service and it teaches the children and young people how to be helpful at Christmas tide in the name of Christ.

2. In case no set program is provided by denominational societies, in which usually there is some unity and purpose, the committee should decide what theme or purpose is to dominate their program. We emphasize this point because in many schools the old-fashioned plan of speaking pieces still prevails. We know from recent experiences that the committee often allows the children to recite pieces learned in the public schools which have no bearing on any great general theme.

The Christian church has a distinct message, especially at Christmas, and the program should begin and unfold that great message until a climax is reached.

3. At the present time many churches are emphasizing religious drama. There are many books to be had from all denominational publishing houses bearing upon the subject. This is the time to let the children and young people express the Christmas spirit through dramatic action. The tableau is one way of doing this. Children love to dress up and take parts. By the use of colored lights, music and simple scenery the stories of the birth of Christ are made impressive. The program becomes educational as well as religious.

4. Christmas does not stop at programs for children and young people. The adult is to be considered. A beautiful plan is the singing of Christmas carols by the choir at night, about midnight on Christmas Eve, or very early in the morning on Christmas day itself.

It is well to consult the pastor in the selection of homes to be visited. The sick and shut-ins, the elderly, and the people in hospitals and public homes should be considered first. Some of the happiest experiences we have had as a pastor have been with the choir in its annual excursions out into the winter night singing carols to people who could do little to help themselves. We planned our visits to arrive at the County Home Hospital just at sunrise. Such Christmas musical ministry should be encouraged and carefully planned.

5. Increasingly communities are holding community Christmas trees in some central place where everybody can participate. Where it is possible churches should take the lead in these celebrations. In some communities where there is only one church, the tree and the program can be held there. Not two trees, but "one tree for everybody" should be the motto. A general committee made up of representative citizens should be appointed to arrange details. This plan will bring the church into favorable light among all classes of people.

6. In some churches the Christmas celebration takes a modified form. The children of the younger grades are given a real Christmas tree with gifts and Santa Claus, etc. The children of

the Junior age are given Christmas parties at the church. The older people have a program of a different sort. This method means more work, but many who have tried it claim that it is the better way. With this kind of a graded program it is possible to use lantern slides and moving pictures calculated to convey the proper lesson.

7. One of the most effective Christmas activities is the use of the illustrated story of "The Other Wise Man," by Henry Van Dyke. The lantern slides can be rented. The story is wonderfully effective. Another valuable service can be rendered by showing the moving picture, "From the Manger to the Cross." The first and second reels (or just the first one) would make a wonderful program. Secure this picture from the Vitagraph Company.

THE STORY IN BRIEF

Rev. F. W. A. Bosch, Springfield, Kentucky, prints a summary paragraph on the birth and significance of Christ at the bottom of the first page of his Christmas calendar. Instead of reproducing the familiar scripture passages we indicate them in the order printed: Luke 2:11-14, Isa. 9:6, Rev. 4:11, 5:13.

WHO'S WHO AT DAYTON'S BLUFF

The magazine issued by the Church of Our Saviour (Lutheran) for December, 1922, carried nine pictures of church officers, under each one of which was the name of the man and the office he filled.

SUGGESTIVE PROGRAM TIPS

We may gather much information from sentences on a first-class church invitation, such as this from Rev. Ross Stover. "The Friendly Church wishes you a Merry Christmas." What a delightful suggestion of good fellowship! The Sunday School entertainment at Christmas has "White Gifts for the Poor." "Christmas Story by Candle Light" is a Tuesday evening program. "Candle Light Service with singing of Christmas Carols" is another interesting suggestion. Then comes the "Christmas Pageant," Christmas Sunday afternoon at 2:30 and at 7:45 on Sunday evening is "A Sermon in Living Pictures." (A Christmas Pageant.) All of this information is printed on one card in green and red with holly corners. Who would not be attracted to such a series of programs?

FOR YOUR CHRISTMAS PROGRAM

A Christmas Hymn

(James Whitcomb Riley)

Sing, Christmas Bells!

Say to the earth this is the morn

Whereon our Saviour-King is born;

Sing to all men—the bond, the free,

The rich, the poor, the high, the low,

The little child that sports in glee,

The aged folks that tottering go—

Proclaim the morn

That Christ is born,

That saveth them and saveth me!

Sing, angel host!
 Sing of the Star that God has placed
 Above the manger in the East;
 Sing of the glories of the night,
 That virgin's sweet humility,
 The Babe with kingly robes bedight—
 Sing to all men where'er they be
 This Christmas morn;
 For Christ is born,
 That saveth them and saveth me!

Sing, sons of earth!
 O, ransomed seed of Adam, sing!
 God liveth, and we have a king!
 The curse is gone and the bond are free—
 By Bethlehem's star that brightly beamed,
 By all the Heavenly signs that be,
 We know that Israel is redeemed;
 That on this morn
 The Christ is born
 That saveth you and saveth me!

Sing, O my heart!
 Sing thou in rapture this dear morn
 Whereon the Blessed Prince is born!
 And as thy songs shall be of love
 So let my deeds be charity.
 By the dear Lord that reigns above,
 By him that died upon the tree,
 By this fair morn
 Whereon is born
 The Christ that saveth all and me!

PARAGRAPHS FOR YOUR CALENDAR

A Cheerful Christmas and a Happy New Year we extend to the membership of our church, friends of the congregation, our neighbors, our fellow citizens and all to whom this greeting cometh. Our happiness depends largely on our success and to the end of happiness shall we devote our efforts that our relationship as pastor and people shall be prosperous for the Christ and His Church, whose birthday we celebrate and whose walls of Zion we love.—*Rev. F. E. Stemme and Family, Crawford, Neb.*

* * *

A Life Worth While

Help me to be more true and kind from day to day.
 And just a bit more fair in some small way.
 Help me think some kindly thoughts of all the
 folks I know,
 And in the presence of distress a helpful spirit
 show.
 Help me to keep my brother's heavy woe in mind,
 And hour by hour and day by day be kind,
 Help me to share some weary traveler's crushing
 load,
 And help some wanderer by into the road,
 Help me to be forgiving and from censure free,
 And be to others what I'd have them be to me.

* * *

Yuletide Greetings

My thoughts go to you, my friend, this happy Christmas time, wishing you joy in all your deeds and days; wishing you time for the task, wisdom for the work, peace for the pathway, friends for the fireside, and love for the home.

A Recipe to Make "Christmas Merry"

Mix a mile of Smiles with a bushel of Good Wishes. Throw in a barrel of Sincere Friendliness. Add a score of Handshakes. Fill the remaining space with Good Deeds. Pack each ingredient with Warm Christian Love. Stir it well with Prayer. Then serve in large quantities to every one you meet.

* * *

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls and a beautiful image it is.—*Blaise Pascal.*

* * *

It Isn't the Church, It's You

It isn't the preacher's flowery prayer, or the way the choir sings,
 Or the size of the coin your neighbor gives, or the help your brother brings.
 It isn't the size of your favorite church or the cost of your favorite pew,
 Or the style of the clothes the members wear; for it isn't the church, it's you.

It isn't the way the work is done, or the way the money's spent,
 Or whether the gospel's all brought in, or whether there's some that's sent.
 It isn't the kind of creed they love, or peculiar things they do,
 Or whether the doctrine suits your taste; for it isn't the church, it's you.

For a chain's as strong as the weakest link, and it breaks with a heavy load,
 But a church that's full of the links that pull, can level the roughest road.
 If you get in tune with the Master's will with your heart and your labors too,
 You will love your church, tho' it has its faults, for it isn't the church, it's you.—*R. R. Newberry.*

SERMON TOPICS

Rev. Robert Murray Pratt

General Theme:

"The Spirit of Man is a Flame of Divine Fire."

Special Topics:

The Fire of Friendship.

The Fire of Fancy.

The Fire of Feeling.

The Fire of Fury.

HOW TO RAISE MONEY FOR DELEGATES

The Union Tabernacle Presbyterian Church of Philadelphia, had a unique, though simple, plan to raise money to send delegates to a missionary conference. The number of miles from the church to the city where the conference was held was estimated and the cost per mile figures out. These "miles" were then offered for sale. The Young People of the Westminster Guild sold the miles to the members of the congregation and secured \$80.00 toward the expenses.

SAVING THE SUNDAY NIGHT SERVICE

In the city of Brockton, Mass., there are several Congregational churches. There are two somewhat near together. We do not know why. Neither of these churches alone can maintain successful evening services. They have arranged to get together and pool their expenses and join their efforts. The following story appeared in the local evening paper:

"The services will continue alternately in the two churches until the first of June. The purpose is to provide a worth-while religious service for the two congregations and others Sunday evenings. It is made clear that there is no intention of a union of the two churches. Arrangements are being made to secure Prof. H. Augustine Smith, of Boston University, chorus leader and author of a new church hymn book, to have charge of the first half-hour every Sunday evening. He will lead the gatherings in singing and will introduce other features.

"Financial support is assured by a group of underwriters who will guarantee to make up any financial deficit. The program each month is to consist in general of one special address by an out-of-town speaker, a sermon by each of the pastors and an evening of special music."

To carry out the plans, committees were named on program, business, promotion, ushers, prayer.

We note one item in the report with kindly criticism. It is always a reassuring factor to have a few men of means stand back of the enterprise with their money. In this case the public announcement actually stated that any deficit will be "made up" by a group of underwriters. If this is the fact and a deficit is expected, it should not have been told to the public. In the light of that announcement the people know that they need not give at least liberally.

This reminds us of another peculiar condition existing in some churches. We have come upon one recently in our travels where the deacons are expected each year to make up the deficit in the church budget. This custom is of such long standing that nobody else in the church cares whether the church budget for the year is subscribed in full or not. The fact is it never is! Think of the requirements for the position of deacon in that church! It is certainly different from that set down in the New Testament. However for many years the deacons in this one particular church have been men of high Christian character and men of means.

It is the duty of every minister to try to educate all of his people to give liberally for the support of the church without the expectation that some rich men or women will stand back of their neglect. Some day the church will be run on business principles. Let us pray and work for the coming of that time speedily.

A MINISTER'S FRIEND IN TIME OF NEED

The first life insurance company in America was the Presbyterian Ministers' Fund. After many years of truly faithful service to thousands of ministers of all denominations this great enterprise is moving into a beautiful new home of its own located at 1805-1807 Walnut street, Philadelphia.

The organization has 18,700 policy holders with an insurance coverage of \$36,750,289. A recent report gives some very interesting and reassuring figures, but we are not now concerned with that. We wish to urge every one of our readers, not now insured in the Fund or not insured in any company, to investigate this remarkable opportunity to insure his life for the benefit of his family and to invest his modest savings. There are dividends distributed to policy holders in the Fund that no other insurance company allows. There are liberal terms in payment of premiums found nowhere else. When necessary a loan can be made at 4 per cent. If you are thinking seriously of your financial future with all its varied responsibilities write to the president, Perry S. Allen, The Presbyterian Ministers' Fund (old address, 9th floor, Commonwealth Building, Philadelphia, Penna.)

NOTES ON THE FINANCIAL CANVASS

We have just picked up a calendar on which there is a paragraph glowing with appreciative joy. The pastor had met with the woman's society of his church the week before and had asked them to assume a pledge to the church budget for the approaching new year. This organization voted to raise \$1,000.00. The minister said, "With consecrated courage of this kind we can do anything."

He is absolutely right about the courage, but wrong (or partly so) in putting up so great a task to the women. For so many years we have raised our money this way we do not realize what it really implies. It means that the women of the church have to get up bazaars, suppers, entertainments, sell articles, take subscriptions and do business to raise the money. It costs a great deal of money to do this kind of business and only a percentage ever goes into the treasury. Church-work consists of these activities rather than of spiritual and moral efforts. Though, of course, it is agreed that this hard work on the part of the women does help to promote the church and thus becomes consecrated. In many churches this method has prevailed so long that it is expected and counted on.

The financial problems of the church will never be solved until all the members and constituents learn to give their money directly without the round-about method of Ladies Aid pledges and solicitations.

* * *

The Federated Church, Fergus Falls, Minn., printed the following parable on its calendar just before the canvass began. It is good enough to be reproduced on every church calendar just before the Every Member drive:

A Parable

A man dreamed that he ordered a fine porterhouse steak and when he asked the price the butcher said, "Anything you please: we are just taking the collection." He heard the same reply when he visited the grocer, the tailor and the landlord. The dream was so absurd that it awoke him. From then he began to wonder how the church can get along when supported by hap-hazard collections. The business of running our

church requires definite and systematic support on the part of every member. Let every member take his place in the system and make a pledge and pay it regularly.

"Concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 28: 32.

* * *

Here is a fine sentence to print on your financial drive literature:

We do not need more collections. We do not need fewer collections. What we do need is a generation of Christian men who will understand the plain truth about the stewardship of money.

* * *

The First Baptist Church of Jamestown, N. Y., used a unique method of reaching the unpledged group in its church. This is the way they printed the facts on the last page of the calendar:

\$2780.00	\$720.00
PLEDGED	UNPLEDGED

WHICH REPRESENTS YOU?

IF you are ready to increase the pledged amount and reduced the unpledged: THEN we can greet the New Year without the handicap of a deficit.

* * *

One of the best methods of keeping the financial obligation before the congregation is to print each week for a month before the canvass a series of educational display articles on giving on the back of the calendar. We have a number of such calendars before us now and they are very effective. Perhaps the best one is that of the First Federated Church of Cedar Falls. Here it is:

Modern Method of Caring for Church Finances

The Every Member Canvass

1. What is the Every Member Canvass?

It is a modern method of caring for church finances, recommended by the head offices of the various denominations, which has become a national movement because it has everywhere produced results, financial and evangelical.

2. Fundamental Idea.

This church aims at serving all this community in every possible way. It is the property of all, therefore all should assist in its support.

3. Principle.

"Everyone contributing according to ability to every interest according to need." It is based on faith in people and a belief in their interest in religion.

4. Object.

To give everyone the opportunity to subscribe.

To relieve the church from the indignity of having to make several appeals, and of having to fall back on church suppers, bazaars, etc., to pay its bills.

5. Plan.

To make a number of systematic appeals which will lead up to one subscription which will cover all the expenses for the church year.

Every possible subscriber will be solicited on the same day. A number of teams will make the rounds, explain the system and take your pledge.

Everyone contributing in proportion to his ability to do so.

Do Your Share Remembering "That Thou God Seest Me."



50c

Bargain Assortment

50c

Forty (40) assorted cards and folders, including envelopes, for Fifty Cents. Three (3) lots for \$1.00. Postpaid.

WOOLVERTON PRINTING COMPANY
CEDAR FALLS IOWA

A Military Slogan

One of the brightest display appeals for money is found on a Jamestown, N. Y., Bulletin. It is presented in the military terms of a great French general. The budget for the year was \$16,000. You may get an idea from this:

We Attack!

A Bit of History Retold:

September 8, 1914. The Marne, France. German Armies drunk with success. Beloved Paris within their grasp. World freedom to live or die. The impending battle the decision. General Foch telegraphs to Marshal Joffre, his superior:

"My center yields, my right falls back. Situation excellent. I attack."

Attack he did. The decision is his. Freedom lives!

A Bit of Kingdom History in the Making:

"Our membership holds." "Our finances bend, but do not yield." "Our spirit stands firm."

"Situation Excellent." We attack!

The Zero Hour is 1 p.m. Sometime between then and 6 p.m. the Captains will call in your home.

Enlist! Attack! Advance!

HOW SHAWANO RAISED \$400

This Wisconsin town has 4000 inhabitants. The First Presbyterian Church has a membership of 240. The pastor, Rev. M. S. Benjamin sends us an account of how they raised \$400. It seems that the Trustees omitted an item of \$400 street paving tax from the budget, but had to raise the money within a three months' period. A unique plan was worked out and the following letter sent out to all the members:

For the purpose of meeting the taxes on paving, a unique plan was suggested by which the money for this purpose might be raised without solicitation. The plan was adopted by the congregation and a committee was appointed to arrange the details of this plan and present them before the congregation at the earliest possible date. The committee reports the following plan:

1. That every able-bodied member of our church give one-half day (5 hours) of work, whatever is earned by that special work be donated toward the payment of the paving taxes.

2. That in order to give some of us diversion, it was suggested that business and professional men should seek some kind of work outside of their regular work, such as gardening, work in the mills, farm work, or some other kind of unskilled labor, or any other unique work desirable to them. And as far as possible,

the earning from this work be as much as each person earns in his regular line of activity in the same length of time.

3. That in order to encourage originality in finding work, prizes be offered to the persons of various ages. The prizes be secured, if possible donated, from the merchants and other citizens of our city. The prizes be awarded by a committee of judges on the merit of unique work done, and amount of money earned.

4. That since there are about 150 available persons in the parish who could participate in this half-a-day's work, the undertaking of the entire work be conditioned on the securing of the fullest co-operation, or not less than 125 pledges for this purpose.

That the "In-gathering" date be Wednesday, August 15, 1923, at that time a church picnic be held at Shawano Lake, every one bringing his earning in an envelope and dropping it in the "Joash Chest"—read 2 Kings 12:9-15.

The following committees were appointed: Pledge Cards. Prizes. Publicity. Judges. Transportation. Picnic Grounds. Picnic Lunch. Games and Recreation. Program.

A pledge card like the following was enclosed:

For the purpose of paying our paving taxes I will endeavor to set apart one-half day (5 hours) of special work on or before August 15, 1923, and donate whatever I earn from that work to the Presbyterian Church, Shawano, Wisconsin.

I will _____ compete for the prizes offered within the group I mark below.

Young People, ages 15-20 _____

Men 21-40 _____ Women 21-40 _____

Men 41-90 _____ Women 41-90 _____

(It is understood that my pledge is conditioned on securing at least 125 pledges on or before June 10, 1923.)

Signed _____

Date _____

It is interesting to note that the prizes suggested were donated by the business people of the town. There were seventeen prizes offered and the whole population were interested. The picnic was a great success and largely attended. The money was secured and everybody had a good time. The church was brought into the public eye and in a favorable light. If you have to raise a sum of money to meet an emergency try a plan like this and you will raise it.

THOUGHTS FROM A CHRISTMAS CALENDAR

If You

would have all the world love you, you must first love all the world.

May the Spirit That Prompted You

to give good gifts to your loved ones, prompt you to give a gift to the one who loves you best—Jesus Christ, the Son of God, who made Christmas possible.

Don't Miss the Services

of church and Sunday School during this blessed season. Read this calendar thoroughly, that you may be familiar with everything as planned.

You Who are Not Members

of our Congregation! Why not consider starting the new year aright by joining with us on Sunday evening, January 7th? Notify or speak to the Pastor.—Gethsemane Evangelical Lutheran Church, Philadelphia, Pa.

A GREAT WORK FOR PREACHERS

Too much cannot be said in praise of Putnam's new venture in placing within easy reach of every thoughtful person "The Outline of Literature and Art." The editors are John Drinkwater and Sir William Orpen. The set will consist of four or five volumes. The first one is already issued and gives a good idea of what the whole set will be.

The books will give what one wants to know without the necessity of long years of personal research. The masters of literature will be presented not in extract but in such a way as to create atmosphere, quicken curiosity, and contrive adventure. One of the most interesting chapters is on "The Story of the Bible" written by Canon Barnes. The outline of art will be illustrated with over 150 great pictures, some in colors. The entire series will be magnificently illustrated.

With a set of these books on one's reference shelves the whole world of literature and art is within reach of the preacher's hand. Think of the enrichment thus possible to give the sermon and address! These wonderful volumes are being published by G. P. Putnam's Sons, 2 West 45th street, New York City. The price is \$4.50 per volume. One may order the "Outline of Literature" separately. It consists of three volumes. Write to the company for their free illustrated booklet describing this new work.

MORE LIGHT ON JUNIOR CONVERSATIONS

Rev. Samuel Skevington, Los Angeles

Your mention of my "Junior Conversations" in the recent issue of *The Expositor* has brought me so many inquiries that it is evident something of the kind is a felt need among our ministers and I gladly send you this word as to method and subject.

I arrange with a boy or girl to be ready to come to the platform at the proper time in the service, a time and place duly recognized in the "Bulletin" for the day. I greet my Junior and pay no seeming attention to anybody else in the congregation, taking care however to speak loud enough to be

WEEKLY BULLETINS

Our Syndicate Weekly Bulletin plan has met with instant approval. Pastors are finding them a great help in their Sunday services. Suitable for city or rural churches.

National Religious Press,
Grand Rapids, Michigan.

Without obligating me in any way send samples and full particulars of your Syndicated Bulletin Proposition.

Name _____

Street _____

City _____ Ex. Nov. _____

heard by all. Then we have our little unconventional visit.

I always use an object. I am always on the look-out for such, and my list is always ahead of my need, but they are not easy to find; one has to give real thought to it.

My "Conversation" never lasts more than seven or eight minutes, and I make it as clear and concrete as possible, telling some fact or facts about the "object" and then driving home the lesson as wisely as I know how. As my inquirers seem to want to know something of the objects I use let me name a few as examples.

"The Branding Iron." I borrowed one from a retired rancher and used Galatians 6:7 as a text. "The Rubber Tire and the Tack." I got a badly damaged tire from my tire dealer and expatiated on its utter uselessness. Then I took a brand new tire and stuck a big thumb tack in it, and it did not take my boy long to tell me that I could not run my machine long with a puncture, even if my tire was new. Then a lesson on "Little Sins"—"Hand Cuffs." Secured a pair from the local police station. Told their use and showed how they worked. Applied them. Seemed mystified as to how they could be removed, then turned to the key which I had placed on the Bible. "The Word" was then presented as "The Key." Among the many other "Objects" used thus far have been: "False Faces," "Mother's Apron Strings," "A Soiled Girdle," "A Mohammedan Prayer-rug," "Field Glasses," "Candle Snuffers," "A Watch," "A Lead Pencil," "Humpty-Dumpty Doll," "A Fishing Pole," etc.

It must not be thought that this sort of thing is easy, but it is tremendously worth while. It gives the boys and girls something definite in the Church service and helps to bridge the chasm between the Sunday School and the Church.

PERSUASIVE SONGS FOR SUNDAY EVENINGS

Rev. W. B. Corder, of Salisbury, Mo., has recommended to *Expositor* readers a new series of sacred songs sung to popular melodies, called "The Man of Galilee" series. In his letter he refers to a Mr. Bird, who we understand, has done the work of setting the sacred poems to old favorite airs. Mr. Corder enclosed a very interesting printed folder of suggestions on how to use the songs effectively in programs. The Sunday evening "sing" is made all the more interesting by the use of these songs. The folder of suggestions gives the names of seventy-eight ministers who have indorsed the songs and ordered the book. All the letters from ministers approve of the plan heartily, thus showing real merit and usefulness. The little book contains twenty-eight songs and sells for fifty cents. Address The Galilean Press, 1636 Dale street, San Diego, California.

EARN MONEY BY SELLING PENCILS

Some time ago we read an item in a magazine about a young man who was making a lot of money for Christian enterprises by selling lead pencils. We wrote to him for further details and made a

most interesting and useful discovery. Merritt J. Hopkins lives at 218 Bassett street, Syracuse, N. Y. He is an enthusiastic Christian Endeavorer. He has written us a long letter about the plan of sale and among other things he says:

"Our C. E. Union sold 2500; Albany C. E. Union 3000; Binghamton Union 500; Idaho State C. E. Union 1000; a Florida society 1000; etc. The Union pays 2½¢ per pencil and sells to the society at 4 cents a pencil, and the society sells to the individual at 5 cents, thus some profit is made and most of all, some fine advertising is done. The pencils are very good in quality.

Mr. Hopkins enclosed a sample pencil indicated as 85W which would cost \$13.69 for 500 or \$25.82 for 1000. As they easily sell for five cents, there is money in the transaction. These pencils which are white, are printed pencils known to the trade as advertising pencils. For these prices you can have the name of your church or society printed in red, blue or black, on each pencil, and as much more lettering as can be printed in a space three-fourths inch wide and three inches long. The C. E. monogram may be used free, and other monograms made up for \$2.75 extra.

We commend this plan to our readers. Mr. Hopkins is actuated by the spirit of philanthropy and says to all our readers, "I should be pleased, since it might enable some good organization to take a new step, to handle all orders on the discount basis—without a cent of profit to myself." In other words he is an agent for the manufacturers and will give you the full benefit of his commission which is 22 per cent, thus bringing the net cost down to the figures just quoted. When you write to him for further information be sure to enclose a two cent stamp.

A LETTER WORTH PRINTING

The following extract from a letter from Rev. W. S. Argow, of the First German Baptist Church of Madison, S. D., reveals several interesting sidelights on the methods he is using. His word of appreciation for the value of the Methods Department is like many others we receive, but he emphasizes one important point, namely, the usability of the material. Here is a part of his letter:

Enclosed you will find a few samples of printing which I have gotten out on our little hand press at different times. You will notice we arranged for a Bible study on our regular mid-week prayer service, using both the Miracles and the Parables of our Lord as a basis for study. Instead of the pastor leading all of these services we arranged to have it done by the members themselves. All but two did their duty. Then we had a musical number of some kind. Our idea was to develop leaders and get as many as possible to take part in the services. We may try it again this fall. The other samples will explain themselves.

Just a word of appreciation in closing. Keep the good work up of sowing seed, some is usable at once and to others we come back in due season. You are making your department worth while.

The bundle of printing enclosed emphasizes the value of a church printing press or in the broadest sense, church publicity of any kind. This pastor has used *The Expositor* cuts to good advantage.

The prayer meetings referred to in his letter were widely advertised and the programs attractively printed at very little cost.

Among the various announcements he sends us an old one with a new twist. It is a calling card presumably of a lady, Miss A. Sunday. Above the name in the corner at the left is the admonition "Don't." At the bottom right are the words, "You will miss it if you miss it." The back of the card carries an announcement of a series of Sunday evening topics. The card is effective.

TEACH RESPECT FOR THE AGED

Out in Twin Falls, Ida., Dr. John H. Elliott, evangelist, introduced a new kind of meeting designed to show respect to the aged. A large congregation assembled on a week day to greet a company of people over 70, many of them over 80, and some more than 90. The older people had been brought to the meeting in automobiles under the direction of a committee of ladies representing all the churches. Why not do something of this kind in your church?

TWO VALUABLE ILLUSTRATIONS

You may compose the best letter in the world, but it will not bite and hold so satisfactorily as a pointed, practical and appropriate illustration (picture), used in the right place. "The eye-gate opens wider than the ear-gate." During this month of December all over the country pastors and finance committees are going to use every particle of skill and ingenuity at their disposal to raise millions of dollars to keep the work of the churches going for another year.

We have found two illustrations that are of unusual value for such use. They are taken from literature published by the Congregationalists in Boston. The larger one we have changed enough to make it adaptable for any denominational use. To bring the broad sweep of our benevolences to the attention of the people this illustration is about the best we have seen.

Every Hour of the 24 Somewhere Your Church is



The smaller cut (the key) may be used effectively in many ways and will win attention at once to whatever you have to say.



These cuts may be had of *The Expositor*. Larger cut 90 cents. Smaller cut 50 cents.

SERMONS ON CHRISTIAN DEMOCRACY

Rev. J. M. Canse, D.D., of Olympia, Wash., began the new year, 1923, by preaching a series of sermons on "The basic Laws of Christian Democracy as disclosed by Christ's Sermon on the Mount." We print his topics:

I. The Only Democratic Standard: The Golden Rule.

II. The Soul of Citizenship: The First Beatitude.

III. The Triangle of Character, or the Inner Life.

IV. Three Active Evidences of Effective Christianity.

V. The Rainbow of Hope, or When to Laugh at Persecution.

A careful analysis is here made of the Sermon on the Mount as the Charter of Christian Liberties, with the chief events in the history of Advancing Civilization.

THE MINISTER AND THE CHURCH PRINTING PRESS

A few months ago we printed an article about Rev. H. F. Burgess, of Seattle, and his use of the church printing press. This resulted in a large number of letters which Mr. Burgess found just a little burdensome. In order to answer the inquiries received he has prepared a letter to all brother ministers who are contemplating the purchase and use of a printing press, which we print in full:

Thank you all for making your questions regarding a printing outfit in the pastorate, so definite. I endeavor to make my answers equally definite:

What kind and size press do you use?

I began, fifteen years ago, with a very small hand press which cost about \$5, and a few small fonts of type, costing not over \$5. This was not satisfactory, because I could not print anything with it but cards, envelopes, etc. It was finally broken by the use of too much pressure. I then bought a larger hand press, which cost about \$10. On this press I printed a small Church Calendar, on slips of paper 3½x6 inches. I used 8 point, Old Bookman type, which has a bold face and the result was quite satisfactory.

When I came to Seattle, I used my hand press for a few weeks, when that, also, was broken by over-pressure (trying to print too large a surface of type, closely set). I could not get it properly mended and did not wish to buy another and felt quite relieved, for the printing had come to be considerable of a burden. The congregation had become accustomed to the little, weekly calendar or "bulletin" and missed it. I told them they would have to get me a foot-power press if they wanted me to do any more printing for the Church. As a result, they bought a second-hand,

(Canadian) Gordon, foot-power press, with a chase (7x11, for which they paid \$50. They also bought a case of (second hand) 10 point type, which cost \$10. (You take a big chance in buying second hand type. Don't do it.) It was with this press that my son printed the little newspaper to which *The Expositor* alludes.

How much have you invested?

Our present equipment has cost us about \$75.

Do you think a move of this kind practicable for a novice?

While it is altogether possible for you to do as well, or better than I have done, I seriously question the practicability of it. My reason for this statement involves an answer to your next question.

How much of your time does it take?

It takes altogether too much time. If the pastor has at his disposal a printing press, the Church will expect him to do much more printing than they would otherwise have done and some that is unnecessary. They assume that it costs little, or nothing, and fail to take account of the Pastor's time. His equipment is almost of necessity incomplete and he must frequently make shift, invent some other way of doing what is regularly provided for in a genuine print shop. He has to study out problems which the printer has been taught to thoroughly understand. Why doesn't this work properly? he asks himself and What is the matter with that? Sometimes he is unable to find out and either turns out a bad job or gives up, after wasting much of his precious time. My Brother! It does not pay.

We read, Acts 6:2, "And the twelve called the multitude of the disciples unto them and said, It is not fit that we should forsake the work of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the spirit of wisdom, whom we may appoint over this business."

Listen! For ten years, and more, I have spent an average of five hours, every week, for ten months in the year, doing the necessary work of printing our weekly Church Bulletin, this job alone. Ten months would be 39 weeks. Multiply this by 5 hours, for each week and we have 195 hours. This divided into days of 8 hours each, gives 24 days and 3 hours. When we add to this an average of at least 5 hours a month, the year round for printing cards, tickets, programs, dodgers, etc., we have 60 more hours, or seven days and four hours. A grand total of 31 days and 7 hours spent each year in the mechanical work of setting and distributing type; inking, cleaning and running a printing press. Does it pay? I say no. Mind you this calculation is for one year alone. When I multiply this by the ten years I have been in Seattle (to say nothing of my other pastorates) I find I have spent a total of 318 days of eight hours each and six hours over, in this kind of manual labor.

If I had devoted this time or a considerable part of it to study, homiletic work, writing articles for magazines, etc., I would be a much better preacher than I am today. A large part of this time devoted to pastoral calling would doubtless have resulted in larger congregations, more church members and I believe in more souls saved.

On the other hand there is a certain value to the printed church calendar or bulletin with announcements that can be taken home and referred to; references to sickness and distress in the parish and items of social interest, such as I print at the foot of my bulletin each week. Members of the congregation are eager to get and to read the bulletin. They often send items

for me to print which are of value to me as well as to others.

One of the proprietors of one of the largest printing establishments in Seattle told me they would charge \$6 per week to print the kind of bulletins I get out at a cost of about 25 cents a week. The five hours a week which I spend on the bulletin is saving the church \$5.75 a week, assuming that they would get them printed elsewhere, if I did not do it. Dodgers, 500 on "news," would cost \$5, done by these printers. They cost me 25 cents *plus my time* (the same amount required for my bulleting on an average). Cards and tickets take a little less time, though this varies.

Each minister must decide the question for himself. His personality, his field and many other things must be taken into consideration. If, however, I had had the figures which I have given above, before me when I took or was about to take the first steps toward assuming the burden of church printing, I do not think I should have undertaken it. I am now trying to reduce it to a minimum.

WEEKLY CHURCH DAY

The Second Presbyterian Church of Boise, Ida., has developed an interesting weekly meeting that is worth imitating in other cities. In order to take care of an enlarging program of meetings and to provide a social center for the congregation the pastor devised a "Church day" which is held each Thursday during the winter months. The plan, started two years ago, has been developed since then until now it includes a continuous program extending through the afternoon and evening and appealing to people of all ages. If at any time there is expense attached to the securing of materials, such as the renting of stereopticon slides, an offering is taken to cover the expense.

THE COMMUNITY CHEST

In the city of Attleboro, Mass., there has been a strong movement for a community chest. The slogan adopted was "Unity for the Community." Nine objects are included in the one drive. This includes all the organizations usually canvassed for during the year. We are informed that the same group of men have been in the habit of calling on the same contributors at least five times a year for gifts to as many objects. Every one interested in the maintenance of these philanthropies has agreed that it is much better to pool the budgets and make one canvass.

We believe in this plan heartily. Will it ever be possible for the churches of a community to do the same? What a great economy of time, and efficiency in method would result. Why not?

THE CHURCH VISITOR SPEAKS

The Lutheran Church of Erie, Penna., publishes a monthly magazine called *St. Matthew's Visitor*. On the front page we find the following affirmations calculated to educate the people to the value of the publication. Try it on your paper:

I visit every home of the congregation monthly.

I like to come because I am cordially received.

I like to tell the news about our people.

I don't like gossip.

I like to talk about my church.
I want every member interested in it.
I try to help my pastor in his work.
I would like to be introduced to your friends.

TRY THE QUESTION METHOD

Some ministers have turned their Sunday evening sermons into a question box. Instead of preaching a set sermon, they ask a series of five or seven questions in the newspaper and calendar and answer those questions in the pulpit.

Rev. Harvey V. Miller of Alameda, Calif., told us that he tried the method when pastor of Sacramento. "It is astonishing," said Mr. Miller, "how much of a sermon can be put into the form of questions?" We asked him about his method of securing the questions and advertising them. He said that he selects the questions a week ahead, taking them from current magazines and the news of the day. So far as possible he got advance information on many themes. He confessed that the plan required a great amount of labor, but he thought it paid. A great many people attended these Sunday evening services out of curiosity and came again. Many of them got the habit of coming.

Dr. James L. Gordon of San Francisco, bought a large number of the popular magazines each week in the open market to find out what the people of the city were reading and thinking. In this way he learned to strike a note of common interest. His church was always packed.

RADIO SERVING THE CHURCH

In a letter from Rev. Albert E. Kelly, pastor of the Ingleside Community Church, San Francisco, Calif., we learn of a most successful use of radio. Mr. Kelly refers to the fact that that his church is "a mission church with a small membership and a heavy indebtedness and a large community program." In spite of difficulties the church goes ahead with modern methods. By the aid of electrical friends church services are broadcasted and radio concerts given.

One special feature of the work is the weekly news-bulletin printed on a mimeograph and sent out to everybody. The idea is to get news and announcements to all the people. The church does not feel that it can publish a regular printed bulletin, but does the next best thing.

SUNDAY NIGHT SERMONS

Rev. T. S. Roy, Brockton, Mass.

The Banker's Test.
The Merchant's Test.
The Doctor's Test.
The Engineer's Test.
The Lawyer's Test.

Can Religion Meet These Tests?

THE FIRST PSALM BROUGHT UP TO DATE

As a rule we do not like parodies on Scripture. This one is rather in the nature of a "revision" and is taken from the calendar of the East Market Reformed Church, Akron, Ohio. You may find it useful for your church calendar:

1. Blessed is the church member who walketh not in the way of the worldling, nor standeth on the baseball ground on Sunday, nor sitteth in the seat of a card player.

2. But his delight is in the worship of the church and to the services he goeth morning and night.

3. He shall be like a worker in the vineyard of the Lord; who bringeth his friends unto Christ; his influence also is for good and whatsoever he doeth is open and above board.

4. The indifferent church members are not so, but are like the worldling that the Sunday auto driveth away.

5. Therefore the indifferent shall have a hard time in the judgment; and the slackers shall be uncomfortable among the workers.

6. For God richly rewardeth the faithful; but the indifferent shall perish with his folly.

ORGANIZE THE USHERS

Ushering is cared for at the Fourth Presbyterian Church, Philadelphia, by a picked group of fifty-two men. They are divided into squads of eight, under a captain, each group being responsible for either morning or evening services for a month. The ushers have an organization which meets once a month for business and an address by some one on a phase of religious work. It also arranges for several lectures to which the church and community is invited.

SOLVING THE SUNDAY EVENING PROBLEM

Here is a unique use of the Sunday evening hour. The pastor of the Congregational Church at Willimantic, Conn., has organized a Sunday evening Institute. This is the evening session of the Church School and is especially calculated to hold those who are likely to slip out of the Sunday School and out of any definite religious study. Classes are held at 7 o'clock. There is a class for men and women with the suggested courses: "Fundamental Questions," "The Kingdom and the Nations" and "From Survey to Service." Another class is for young women with a course on "Lives Worth Living." A third class for boys of high school age takes up "Problems of Boyhood," dealing with Habits, Gambling, Betting, Clean Speech, Right Thinking, Self Control. Still another class for younger boys and girls takes up "Great Pictures and Messages."

At eight o'clock all members of the Institute come together for a social hour which usually has some special feature such as motion pictures, music or story-telling. Once a month the social hour is made into a class for the study of "The Appreciation and Interpretation of Religious Music."

A METHOD OF TEACHING THE BIBLE TO YOUTH

The Bible School of Queen Anne United Presbyterian Church of Seattle, Wash., more than a year ago substituted for the usual lesson quarterly a system which insures that pupils read the Scripture lesson. Mimeographed slips on which are printed Bible quotations with blank spaces for words and phrases are given to pupils to be filled out and returned, signed by the pupil, the follow-

ing Sunday.. In the study of the twenty-sixth chapter of Matthew, for instance, the following by Peter is quoted: "Though I should . . . with thee, yet will I not . . . thee." After quoting from the verse where Jesus says, "if it be possible, let this . . . pass from me," an explanation of Jesus' words is given as follows: "This means that if men's souls can be saved without . . . dying, God would now say so. To drink the cup meant for one thing that . . . would take over all the shame and guilt of our sins. Our sins were to come on to . . . who had never sinned. He was to feel the loathsomeness of our . . . Just as we shrink from the touch of some filthy thing, so . . . shrank from the touch of our sins. And yet Jesus will suffer so that God's . . . may be done." The method has proved acceptable to both teachers and pupils, and interest is said to have increased considerably since its adoption. A memory verse is always placed at the bottom of the sheet.

We would add this suggestion. Dispensing with regular Sunday School quarterlies for sheets of mimeographed slips may not be an altogether wise plan for many schools to follow. The graded school quarterly contains so much more than Scripture quotation that it seems a valuable part of religious instruction. We believe that such work as reading or memorizing Scripture should be supplemental to the regular course of study.

PELOUBET'S NOTES

The fiftieth annual volume of Peloubet's Select Notes on the International Sunday School Lessons comes to our desk and is welcomed with joy as have been many of its predecessors as the best Lesson Annual published. The advertising slip coming with book gives as its chief commendation, "its suggestive and wise arrangements of material." That is one of its strong points, but, in the eyes of this reviewer, its chief claim to praise is that its viewpoint and background are these of a teacher, not simply of a preacher. Dr. Wells must have had real experience of actual Sunday School scholars and he knows that they must have an active part in the lesson, and provides for it.

TRAINING CHURCH WORKERS

The Baptist tells of a week of intensive training for the workers of the First Baptist Church of Grinnell, Iowa. Course A consisted of the "General Principles of Teaching," for all teachers and prospective teachers. Course B dealt with the "Duties of Church Officers," for all officers and prospective officers. Course C took up the matter of "Story-Telling in the Modern Program of Religious Education." There was also planned a normal class for leaders of mission study groups

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for a school of missions later in the winter. Inspirational addresses in connection with the week of training were given by the directors of religious education of two denominations. Over one hundred registered and paid their fee.

A CRUISE TO BEULAH LAND

A very interesting Rally Day program was carried through at Calipatria, California. Announcement guaranteed a "Rally Day cruise to Beulah Land in the specially chartered Bible School Ship 'Glad Tidings.'" On schedule, as promised, the boat left the church street dock at ten o'clock with all the cabins occupied. In proper nautical language, the program outlined the various events of the voyage, including a number of songs suitably designated as "Song of Salute to the Colors" ("Fling Out the Banner"), "Lighthouse Song" ("Let the Lower Lights be Burning"), etc. "Tales of the Sea by Experienced Navigators" proved to include three brief talks by adults on "Dangers of the Voyage," "The Compass" and "The Chart and Our Pilot." Disembarkment and adjournment to an outdoor picnic lunch completed the morning program.

* * *

Tracing Blessings to the Fountainhead

"Make us first-cause men, that we may trace all our blessings to the fountain-head." A sentence like that makes a prayer live in one's memory. It was offered by a great religious leader noted for keen spiritual perception. It expressed the danger that the worshipper might not be a "first-cause" man; and, alas! too many of us are not. That is why we find it so difficult to catch the true spirit of Thanksgiving.

"First-cause men" look from the secondary source to the primary. Back of that which they see they recognize the powerful hand of the unseen God. Thanksgiving is natural to such persons.

Rev. W. J. Hart, D.D.

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My tract "The Truth About Dancing" is the red-hottest thing in print. No lady will dance after reading it. It hits the mark hard. It has the dynamite to blow up the dance forever. Its all truth and carries conviction to readers. 30 tracts for \$1.00; 100 tracts for \$3.00. WHAT'S FREE. Tracts - NO. My New Soul Winning book is free with each cash order for \$3.00 in tracts. This book is most beautiful devotional book in print. You wouldn't take \$10 for it. It has resulted in Conversions. Old and young love it. Send me \$3.00 and I will send by return mail this wonderful book, 100 tracts and printed instructions, telling you how to get \$5.00 for the 100 tracts in three minutes. I am a Pastor and only want postage, printing, etc., which your \$3.00 barely covers. Money back if you are not pleased. This book is a wonderful Christmas gift.

REV. I. MARSHALL PAGE

140 12th Avenue

Columbus, Ohio.



The Pastor and His Young People

At this season of the year the pastor may be asked to suggest books for Christmas presents. If not, he may do well to volunteer such information. No better service can be done to many families than to put worth-while books into the hands of children and youth.

We give much of our space this month to notices of good books for children and youth, with a brief description of each for your guidance:

Little Stories of a Big Country, by Laura An-toinette Large. 146 pp. \$1.50. Twelve full-page illustrations from photographs. Well-told stories for children of the wonders of the United States, from New York City to Yellowstone Park.

The Bible Story, by the Rev. James Baikie. 472 pp. \$5.00. Fifty full-page illustrations in color, by J. N. Hartley, who went to Palestine to gain oriental color and background. The drawing is effective and artistic, while the coloring is soft and rich.

The stories give a connected view of the history of the Hebrews, the coming of the expected Messiah, and the spread of that good news over the world. They are a paraphrase of the Scripture text in language modernized, but not the speech of the man of the street. The book is not for little children, rather for those approaching their 'teens and upward. We tried this book on a family of four, children ten, thirteen, sixteen and their mother. All reported favorably.

Grithi's Children, by Johanna Spyri. 201 pp. Colored Illustrations. Thos. Y. Crowell Co., New York. A story of the exciting adventures of four lively German children. One suspects that four American children, whose brains were as active as those of this group, would have had a little more practical sense in making plans.

Japanese Fairy Tales, by William Elliot Griffis, 219 pp. Illustrated. Thos. Y. Crowell Co., New York. Some like fairy tales. Some like the touch of Japanese art and thought. All will find both in this book.

Some Boys and Girls in America, by Margaret T. Applegarth. 231 pp. \$1.50 net. Illustrations by the author. George H. Doran Co., New York.

Charming stories of children of many races living in America, in southern mountain cabins, in Indian teepees, in lonely farmhouses, in crowded tenements on city slum streets—all over America.

Shakespeare and the Heart of a Child, by Gertrude Slaughter. 262 pp. Illustrated. The Macmillan Co., New York. A story of how Uncle Waldo taught Barbara and Peggy to know and to love Shakespeare. A book for children of a family in which there is considerable culture.

More Jungle Tales, by Howard Anderson Musser. \$1.50 Geo. H. Doran Co., New York. Those who read the first book of "Jungle Tales" will be eager to read these tales of adventure in hunting beasts and boys in India.

WHY DOES ONE GO TO COLLEGE?

Does he go for athletics? For football glory? Or for social gatherings in college years, and social standing in after life?

Or, perchance, does he go for an education, for culture?

The *Northwestern Christian Advocate* tells of a most significant gift to an educational institution, the Edward Rector Foundation of De Pauw University, Ind., which amounts to practically a million dollars, the interest on which makes possible the keeping in college of one hundred honor scholars each year—one from each of the ninety-two counties of Indiana and eight scholarships at large. There are at present at the university 350 beneficiaries of this foundation, the cream of the scholarship of the state. Next year, it is expected, there will be four hundred.

Last year every male student receiving the Phi Beta Kappa key carried a Rector scholarship. President Grose says that Mr. Rector's gift has made scholarship respectable. True: more so than the public is inclined to admit, for scholarship in the average college is not held in highest favor. The "grind" is discredited. He is looked upon as sort of queer and is let severely alone, while the center-rush or the social-leader is at the height of popularity. An institution that places athletics or social life above the demands of scholarship lacks much of fulfilling the needs of the public. The most popular students at De Pauw today are the Rector Foundation boys. This innovation means far more than so much money placed in a building or even in an endowment. It is making possible the pick of the young men of the state. Scholarship is a popular pursuit at De Pauw.

THE MAGNETIZED MIND

The test as to whether we have really gotten hold of a subject is this: Has our mind on that particular subject become a magnet? That is to say, is our understanding of the subject so deep and vital, and is our interest in it so intense that when the mind comes in contact with nature and human life it instinctively seizes upon material that is analogous or illustrative of the subject in hand?

A scientist who is studying birds will hear birds and see birds when no one else will. A geologist finds a railroad journey through the most uninteresting country full of suggestiveness because what he sees furnishes material and illustrations for the investigation which he is carrying on. The student of public speaking finds himself instinctively watching every one who speaks,

and deciding what it is that makes him effective or ineffective, as the case may be.

A man who is seeking the best method of advertising some product has material suggested to him from the most unexpected quarters. Mr. Proctor, of the firm of Proctor and Gamble, the great soap manufacturers, was seeking a name for a new brand of soap that he was putting out. The minister in his church was reading the Psalm for the morning, and it contained these words: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The mind that was magnetized on the question, What shall be the name of my new white soap? found its answer even in the reading of Scripture and knew that it must be Ivory.

When one's mind is magnetized on a subject, to discuss it is not work, but recreation. He never forgets what he has learned about it. Everything contributes to his knowledge along some line. Study has ceased to be a task. He casts his intellectual hook into his problem of particular interest as though it were a fishing hole. He travels over a loved field of literature as though it were a golf link. To transmute work into play is the task of education. When the mind becomes a magnet, it will turn the grindstone so rapidly and vigorously that its crank is transformed into the propeller of an airplane that lifts him to the very heavens of inspiration.—*Rollin H. Walker, Ohio Wesleyan University.*

RELIGIOUS EDUCATION

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money systematically organized to destroy, we must back with men and money all campaigns for Christian education.

I insist that the safety of our sons and daughters as they go out on the streets this very night is due to the influence of the preachers rather than to the influence of the policemen and lawmakers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.—*Roger W. Babson.*

DILIGENT IN BUSINESS

Boys who have the qualities for successful careers will find one way or another to make their start; there is always something interesting in a seemingly minor action that is the beginning of large achievements. Henry Phipps, the famous iron man, one day asked his brother John to lend

him a quarter of a dollar. John saw that he had important use for it and handed him the shining quarter without inquiry. Next morning an advertisement appeared in *The Pittsburgh Dispatch*: "A willing boy wishes work."

This was the use the energetic and willing Henry had made of his quarter, probably the first quarter he had ever spent at one time in his life. A response came from a well known firm who asked the "willing boy" to call. Henry went and obtained a position as errand boy, and as was then the custom, his first duty every morning was to sweep the office. In this way the young lad launched himself into the sea of business.

A Story to Tell in Sunday School

(Our last story was for the little people. Here is one for the older ones.)

Two Halves of a Story

First Half

A broken-down, shabby, besotted man shambled into the study of a famous preacher of a stately church in a great city. The two men had known each other when both were young and strong. It had come into the befuddled brain of the one that the other could and would help him.

"You see what I am," said the broken one.

"You need help," said the other man, simply and heartily. And this he proceeded to give wisely and generously.

The next Sunday the wrecked man sat in a back seat in the great church. And so the next Sunday, and the next. Later he sought a seat that would bring him nearer to the preacher. For six months the man sat in front of the preacher every Sunday, with face upraised, listening intently to every word.

Then the man came again to the study, and said, "Dr. Burrell, I want to join your church and take communion here."

A few weeks later the once outcast stood before the congregation and was admitted to membership in the rich old Marble Collegiate Church.

And then the man disappeared! The preacher and some of the congregation missed him, but no one had any clue to where he had gone.

Second Half

Two years went by. One day Dr. Burrell received a telephone call from a Rescue Mission in the Bowery. And this is what the voice said: "Won't you come down here this evening and conduct a funeral? The man who is dead said he knew you very well." That was all. Dr. Burrell went, wondering. When he entered the mission the room was filled.

As Dr. Burrell bent over the casket in front of the platform and recognized the face that once more looked up to his, he exclaimed, "Billy! Where did you find him? What has he been doing?"

And the superintendent of the mission answered, "We didn't find him. He found us. The night after you took him into your church he came here

and he's been here ever since. He patrolled the water-front to find down-and-out men. They'll tell us about it themselves, this evening."

The greater part of the service consisted of the tributes of men and women whom Billy had blessed!

The landlady in the water-front boarding-house where Billy had lived stood up with her face covered with tears, saying: "He taught God to me and to every man in the house. My house became full of Christians after Billy came there."

Billy had brought God to it, and out of it nightly went Billy, the landlady and the boarders to hunt for broken men and show them how they might become whole again. Man after man arose in the audience and with happy but streaming face

told of what Billy had done for him. Billy had earned his daily bread beside these longshoremen and had held up the Cross before them.

The great preacher sat there with his head bowed. The tears in his eyes were those of happy thanksgiving. The words that rang in his ears were: "And I, if I be lifted up from the earth, will draw all men unto myself."

What would you name this story? Would *Seed and Harvest* do? What better title do you think of? There are a number of morals—lessons—from this story. Which one do you think is the best?

(The material for this story was found in an article in the *Christian Herald*.)

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

Matthew 1:23. *Cur Deus Homo?*

Holy days ever tend to become holidays, the depths of deep things are forgotten—so thoughtless is the secular mind, so frivolous the unspiritual soul. But the prophet of the spiritual must ever bear witness to "the deep things of God." The Christmas message therefore must be both spiritual and rich.

Kai kalesousi to onoma autou Emmanuehl: ho esti methermehneuomenon meth' hemohn ho Theos—"And they shall call his name Emmanuel, which is, being interpreted, With us, the God." And to the same end John declares: "God . . . was made flesh and dwelt among us."

"The very God! Think, Abib; dost thou think?" Great, unimaginable Fact, that it was in truth the "Very God" who was born of the virgin on that Christmas night, while the Star rained its fire! Quite the supreme Fact of the world's history: God made flesh and dwelling among us. And wherefore? *Cur Deus Homo?*

1. God was made flesh and dwelt among us—that God and Man might Understand Each Other. Jesus is the *Tertium Quid* through which, through Whom, God and Man can meet in mutual comprehension.

2. God was made flesh and dwelt among us—that God might sympathize with us. "In all points tempted like as we are."

3. God was made flesh and dwelt among us—that he might die for us. God could not die; but God made flesh could die! And for this Jesus was born. The purpose of the Incarnation was the Crucifixion.

4. God was made flesh and dwelt among us—that he might lead us back to his own Homeland with himself. To this intent was Jesus born, that he might redeem and save unto God a people and bring them home. Jesus is Defender in life's conflicts; Companion on life's journey; Advocate with the Father; eternal Friend and Brother in Glory.

Lessons:

1. Jesus is "God with us:" then think of him! God! The realization of Jesus as God settles for our souls every puzzling problem of doctrine and of duty.

2. Jesus is "God with us:" then fear not for Christ's Cause and Kingdom! "Emmanuel" with us, GOD!" There is naught to fear—though much to do.

3. Jesus is "God with us:" then let us, as workers together with God, work only for his objective: adopt only his methods, manifest only his spirit and glory only in having partnership with God!

"God with us!" This is the great message that makes Christmas sublime!

Revelation 7:2, 3. The Seal of the Angel from the Sunrising. A Sacramental Meditation.

Kai eidon allon angelon anabainonta ap' anatolehs hekliou, echonta sphragida Theou zohntos k. t. l.—"And I saw another angel ascending from the sunrising, having the seal of the living God, etc." This is a divine vision full of wonderful meaning and rich in inspiring and chastening lessons. The vision is of an angel sealing the servants of Jesus upon their foreheads. 1. Why an "angel"? Because it is not the influences of the worldly but the ministrations of the spirit that can imprint the divine seal upon a human soul. 2. Why from "the sunrising"? Because a that pertains to the sealing of a soul to a new life in Jesus Christ is of the morning; not of the setting sun, the deepening twilight, the coming night. 3. Why "on their foreheads"? Because the forehead represents the highest, the noblest aspect of the man, seat of thought, decision, and of manhood's glory: therefore the imperial part of the man being sealed to God, all subordinate parts are included in the consecration. 4. And what "the seal" with which the spiritual messenger seals God's own? "His Name shall be in the foreheads," Rev. 22:4, cf. 14:1. The seal of the living God upon the foreheads of his own is just The Name!

Let us ask then what it means to wear on our foreheads the Name of Christ as badge, brand, symbol and seal.

1. Amongst men a seal or brand is used as an evidence of ownership, as on books, tools, cattle on a ranch, or the U. S. A. on Government property. So Christ's Name on the forehead of the Christian, on earth and in heaven, is evidence to men and demons and angels, that this man belongs to Christ, to Christ exclusively.

2. Amongst men a brand or seal is used as guarantee of quality. So the maker of a cocoa, a tea, a hammer, or a piano, puts on a name that means a guarantee of quality, and will prosecute any faking of such brand. Likewise the Name of Jesus worn on the forehead is pledge to the world of a Christlike quality: up to standard, highest grade.

3. Amongst men a seal or badge is used as a pledge of loyalty. Wearing the button, badge, emblem, of a candidate, a party, an organization, or the flag of a country, is a declaration of loyalty:

and wearing the Name is a public pledge before the universe to be loyal to Jesus.

4. Amongst men a badge or insignia, a seal, is used as a bond of union. The square and compass, the three links, the I. O. O. F., the C. E., and many others, represent and constitute a bond of union. So the Name of Jesus makes us one! "Does thee love Jesus? I'll call thee brother!" And in heaven: "Ah, you wear the Name! That is the bond of union here!"

5. Amongst men a badge, insignia, seal, is used as a certificate of special privilege. How as boy I envied the men wearing the official badge, who went freely through all gates at the Fair! Well, all gates in glory shall swing open to the wearers of that Name upon their brow!

Beloved, as we go from the sacramental table, realizing that we wear branded upon our foreheads the name and sign of Jesus, can we, dare we, go, do, say, or even think, in such manner as to dishonor that Name? Let the conscious thought of that Name we wear make us to live worthily!

Continued on page 332



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PREACHING AND PRAYING CANNOT BE MIXED

Our prayers in public should be free from all exhortation or any address whatsoever to the people. A great seminary teacher once said to his students, "Never let the preaching element into your prayers." This is wise and much needed counsel. Preaching and praying cannot be mixed. In the former the minister has authority to speak to the people on God's behalf. But there is no such authority given to him in prayer. As an intercessor the minister is one with the congregation, who are supposed to be praying with him to God, his voice leading.

But this hortatory element finds a large place in many pulpit prayers. Who has not heard appeals made to sinners in prayers as earnest as in the peroration of a revival discourse? It not infrequently happens, too, that pastors bring some personal or church grievance into the pulpit and fling it out at the people in their supplications to the Lord.

There must be in pulpit prayer, purpose, compactness, earnestness. Prayer in the sanctuary without a definite end, without deep, heart-felt longings for certain blessings, must be painful to God and productive of nothing but barrenness to the souls of the people. —A. H. Moment, D.D.

OFFERTORY PRAYERS

1. O Thou who givest us every good and perfect gift, help us to realize the blessed obligation of

giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply.

2. Out of Thy fulness have we all received, and grace for grace—one measure of blessing upon another. Receive the offerings we bring thee with gratitude for all thy benefits. Use them for the extension of thy kingdom in the world, and bless us as we bring them. We ask in the name of Christ. Amen.

3. Help us to remember that now as of old the Son of Man looks upon a sorrowing and dying world with pity unutterable, and that he asks us to give the Bread of Life. Receive the offerings we bring Thee and use them for the salvation of men. Amen.

4. Help us to remember that the first act of worship offered to the new-born Christ was that of giving. When they had opened their treasures they presented unto him gifts, gold and frankincense and myrrh. Receive and bless our offerings, bless us as we bring them, and use them for the extension of thy kingdom in the world. Through Christ, our Lord. Amen.

CHRISTMAS PRAYER

O Thou who wast born in Bethlehem long ago, make our hearts thy Bethlehem today, and be born anew in us. Give us to know the instant worship of the shepherds, the song of the angel host, and something of the brooding love and

and wonder of thy mother. As thou wast a child, and art eternal Child, teach us love for all thy little ones. As thy pallet of straw made thee comrade of all lowly life, grant that we show care for the needy. Let the day pass without taint of evil. Keep it a day apart, alive unto the spirit of the Child, and given to sweetness and purity and peace. And then, dear Christ, of thy love make every day a day of Bethlehem in our hearts. Amen.

CHRISTMAS PRAYER

Heavenly Father, we pray that thou wilt lead us into the real spirit of the Christmas season. May we not so lose ourselves in material things as to forget the spiritual things. May we find the real satisfaction at thy table. May we discover the springs of true merriment in thy joy. May we seek relaxation in thy peace. May we find the secret of Christmas-tide in the friendship of Christ. May we draw near to our Christmas festivities in his fellowship. May he be a guest in all our homes, the center of every party, the inspiration of all our communion together. At the heart of all our celebration may there be the spirit of consecration. Save us from making our Christmas a merely carnal feast and overlooking the Lord himself. May we rather use it to obtain a deeper intimacy with his spirit, hallowing everything by his communion. Bless all little children. May the light of the Saviour's love fill their hearts as sunshine fills the flowers. Give to us all the spirit of little children, that we may walk with thee in simplicity and in truth. Amen.—*John Henry Jowett, D.D.*

ADVENT-TIME PRAYER

O God, who hast so loved the world as to give thine only Son for its redemption, grant us joyful hearts as we approach the Advent time. With angels and spirits of thy saints in glory, we bow before thy throne, O Christ, remembering with thanksgiving that thou wert once a child of Bethlehem. Thou too, hast entered by the gates of birth into the mystery of our humanity. By an infant's weakness and the obedience of a son thou hast laid hold upon our mortal life. Thou hast shared its pains and sorrows, its labor and repose. Thou hast known the rest of friendship and the bitterness of misunderstanding. By the fellowship of mother's love in Bethlehem and father's care in Egypt, thy boyhood in the fields of Nazareth, thy handling of the workman's tools and wages, thou hast made thyself our brother. As we bring gifts to others whom thou hast given us for love and care, we offer thee our heart's thanksgiving and the service of our lives. Our richest gifts are thine. Help us to minister in loving-kindness to our brothers, and let thy peace be multiplied upon the earth and thy will be accomplished in the affairs of men. Amen.—*Selected.*

PRAYER FOR THE OPENING YEAR

O Lord our God, the Ancient of Days and the Everlasting Father, at the beginning of the New Year we come to thee who alone knowest the

future of thy children. We are setting out upon our voyage ignorant as to whether it will be among the dangers of rocks or in the open sea. As mariners correct the compass of their ship before they venture out upon the deep, so we entreat thee to correct our consciences, and to keep our souls sensitive to the mysterious movements of thy spirit. We know not what is awaiting us, and we appeal to thee against life's surprises. May we be so certain of thee as to be unafraid of life.

We leave behind us the graves of our beloved dead. Once so strong and willing, they are now silent and at rest. We pray thee especially for those upon whose hearts has come the chill of loneliness, and who in weak hours are afraid of the solitary path. When we remember our dead we will remember thee, and set our hope in that life everlasting which thou hast promised to all who follow thee.

We remember also our friends far and near upon the earth, and we entreat of thee to reveal thyself to each of them according to their need. Encourage, comfort, strengthen and guide them. Give them to know that no service is in vain and no suffering is wasted, but for those who know thy love all things are gain.

For ourselves we entreat thee that none of us may be content with resolutions at this season. Change our flickering fires of good desire into the steady flame of responsibility accepted and faithfully kept. Set us free from all bonds that we may move forward unhindered into the open future. Set our feet upon the neck of all temptation; fortify us with the vision of thyself, and let it bring gladness and courage to our spirits. Grant unto us righteous anger against wrong, and pity, and forgiveness, and love that heals all wounds. While we pray for resolution and iron steadfastness of will we beseech thee to preserve within us great tenderness of heart. Go with us through the days, revealing thyself in the familiarity of Jesus Christ, our Brother and Fellow-Traveller. Shine forth upon us in the mystery of his divine power and love that are so mighty to save. So may we walk in quietness and in honor, as those who know the secret of the Lord.

For the sake of Jesus Christ our Saviour, Amen.—*John Kelman, D.D.*

NEW YEAR PRAYER

O Thou with whom a thousand years are as one day, and one day as a thousand years, let thy compassion and thy lovingkindness be shown to us, the creatures of a day. Grant that in prayer and vision we may be lifted out of the seen and temporal, and have the vision of eternal things. Help us to bring the eternal into the affairs of our daily life, that common things may be transfigured with the glory of God. Fill all rulers and governors with the spirit of Christ, and unite all the peoples in thy love and service. And may Christ dwell in our hearts by faith, so that his love may be made manifest through us, and thy love through him. Fill the coming year with the ministry of his presence, and lead thy wandering children home.

Through Jesus Christ our Lord. Amen.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Radio-Grams: Illustrations from the Wireless

A Parable of the Wireless 190

Heb. 10:25. We live, science tells us, in an ocean of ether. It surrounds, saturates, penetrates everything, including ourselves. It is this ether which carries the wireless message far and wide. Yet we never see the ether, never feel it, cannot know it through any of our senses. But it is there.

So is it with God. "In him we live and move and have our being." That is literally true. We never see him, cannot know him through the senses. Yet he is there, in and through all. The parallel is extraordinarily complete, is it not? Near us all; as near the sinner as the saint. Yet some are in touch with him and others are not.

If you wish to catch the wireless message you must have an aerial; the higher the aerial the better the results. The spiritual application is obvious and immediate. "But," you say, "an aerial is not necessary provided you have a strong valve set." True. If you have a strong force in your instrument you may dispense with an aerial. But only so. I take public worship to be such an aerial. Many do not go to it, believing (or at least asserting) that the Church is only for the saints. Not so. The saints are the people who could best afford to do without such aid. Yet as a matter of fact the saints have always proved themselves the most ready to take advantage of such help. It is strange, is it not?—*Rev. J. M. Robertson.*

Wireless and Spiritual Connection 191

1 John 4:21. "Love his brother also." Having got your current to your receiving apparatus, your next care must be to see that it has a way out. Your connection to earth must be good, otherwise the current will not flow. So it is with the energy of the Spirit. A selfish spirituality defeats itself; the current does not flow. Your spiritual connection with earth, with your fellows, must be close, free, open. Only as we give can we really receive, and the only permanent security of our connection with heaven being alive and sound is that our connection with earth be living and near.—*Rev. J. M. Robertson.*

S. O. S. Signals Have Radio Right of Way 192

2 Cor. 1:3, 4. On October 7th last, the steamship City of Honolulu left Hawaii for San Francisco. The fifth day out the ship was found to be on fire. At once the wireless of the ship broadcast a call for help.

Operator Bell in his report says: "In a minute I was instructed to request all ships to stand by for notification of our position. We then heard KPH, the Radio Corporation of San Francisco, with which we had been working immediately before the general alarm, instruct all ships to keep

quiet and to stand by. Five minutes later our broadcast position was acknowledged by Station KPH, United States Navy Transport Thomas, the steamships Enterprise and City of Los Angeles."

Back of this statement of fact from the wireless operator of the City of Honolulu are two interesting regulations of the radio communication laws of the United States.

The ninth regulation reads as follows:

"All stations are required to give absolute priority to signals and radiograms relating to ships in distress; to cease all sending on hearing distress; and, except when answering or aiding a ship in distress, to refrain from sending until all signals and radiograms relating thereto are completed."

The eleventh regulation is still more interesting.

"It shall be the duty of each shore station, during the hours it is in operation, to listen in at intervals of not less than fifteen minutes and for a period of not less than two minutes, with the receiver tuned to receive messages of 300-meter wave-length."

The 300-meter wave-length, it should be said, is the one used for distress signals.

Because the San Francisco station tuned in for distress signals, the S. O. S. of the City of Honolulu was quickly caught, and because all other ships were required to be quiet and listen, the danger of the City of Honolulu and her position were soon known all over that part of the Pacific.

The ship went down, but six hours after the passengers and crew had been compelled to take to the boats they were picked up by one of the ships rushing to their aid. Not a life was lost, because there were those who were listening for calls of distress.

How fine it would be if the thousands of young people who are today growing interested in radio would put into practice in their relations to people the wireless regulations with regard to distress signals!

Every day we are thrown into contact with people who are in trouble. Often we do not feel their trouble, and pass them by without rendering the help which we might give, because we are not tuned to the wave-length of sympathy, because we are not quite long enough to catch with our mind's wireless the pain they are bearing upon their hearts.—*Rev. J. E. Russell, D.D.*

The Power Which Lies Behind! Radio Lesson 193

Matt. 22:29. "Not knowing the Scriptures nor the power of God." When I had the privilege some Sundays ago of giving an address on the wireless I spoke in my ordinary voice, which does not, I suppose, carry 400 yards. Yet the message

was heard at least 400 miles away. How? Not by any virtue in my voice. No, but by virtue of the pressure which was behind: the power rising from the machinery away below me, the machinery which whirled out electric energy powerful enough to carry over land and water.

The secret lies not in words alone, but in the driving power which lies behind. How simple, for example, the words of Jesus, familiar and common words all of them! "Father," for instance, a word which man has known since he was man. Yet, on the lips of Jesus, a word which has broadcast down the centuries and over the continents, which has changed the hearts and the outlook of men. Not the words; no, but the power behind. And yet there are those who would have us take the teaching of Jesus—which is to say, the words of Jesus—and leave Him out.—*Rev. J. M. Robertson.*

Spiritual Discernment and Radio 194

1 Cor. 2:14. I listen on a still day and hear only a confused buzzing. I distinguish nothing. I lift up my voice and shout. The sound travels some distance and then is hushed. But the telephone enables me to talk to persons hundreds of miles away. Now we have something still more wonderful. A few Sundays ago, after the evening service at church was over I stepped up to one of the drug stores of the city. At first I heard nothing more than the ordinary small talk. Then a man with a little box with wires attached turned a knob and we distinctly heard, coming out of the air: "Pittsburg announcing, Potatoes 79 cents." Then he gave the knob another turn, and from somewhere, we did not know where, as the announcing part of the program was over, we heard the voice of some man distinctly saying: "My text for this service is John 10:10. "I am coming that they might have life, and that they might have it more abundantly." Then followed a great sermon. We never knew who it was that was preaching to us that night. With the natural ear nothing could have been heard; it was 'radioscopically' discerned. Who would, in the face of what has already been accomplished, be daring enough to dispute that some day we may hear Lincoln's famous Gettysburg address? Or the Master as he delivers the wonderful Sermon on the Mount? The sound waves are still traveling, and it only needs some one to perfect a machine to gather up those waves and transmit them forth again and let us hear them. Nothing is impossible with God, and few things are now impossible with man. As a race we are still in the primary grade, and God wants us to go on through the Grammar School, the High School, College, the University, and eye hath not seen, neither ear heard, or heart conceived, or imagination dreamed of the things God has in store for us.

Is this unreasonable? It is if you keep your mind and heart closed. But to one that believes God, even mountains can be removed and cast into the sea. He that hath an ear, let him hear.—*Rev. W. B. Hope.*

Wireless Teaching Spiritual Insulation 195

Matt. 6:6. Having caught your current on

your aerial, your next care must be to insulate it. For electricity, like water, will escape by any channel you leave open. The need of spiritual insulation! How Jesus insisted upon it constantly, both by precept and example! Touching on that supreme concern of the spiritual life—prayer—He said, "When thou prayest, enter into thy closet and shut the door." Pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee."

What is Sunday but an opportunity for spiritual insulation? Round us every day, and increasingly, is the pressure of outside things. What need of something which will enable us to know and to feel the pressure of the things which are within!—*Rev. J. M. Robertson.*

Wireless: Voices Unheard 196

Acts 17:28. "In him we live and move and have our being." What variety of messages the wireless brings. Music of all kinds and countries, of all ages and composers; instruction on all diverse subjects; news from the far ends of the earth. It is a parable of the richness of the spiritual life. Religion a narrowing thing, when it means that a man is living by every word that proceedeth out of the mouth of God! And the variety in which we can pass it on is equally great: a handshake, a word of good cheer, a touch of humor, a gift, a prayer!

Yes, in him we live and move and have our being. Yet because we fail to employ properly our personalities—those wonderful instruments God has given us—we miss much, so much. Surrounded by light, many live in the dark; encircled by the music of the Eternal, some hear always and only the racket of earth. Environed by the glory of God, many live from day to day and from year to year, not in glory, but in gloom.—*Rev. J. M. Robertson.*

Gold Mining

Continued from page 329

Isaiah 29:16. Turning Things Upside Down

The Revised Version has rescued from obscure significance this unique text and theme. Telling Israel that they have made divine things subordinate, the prophet cries, "Ye turn things upside down!"

This reminds one of that Pan-American midway monstrosity, the "Upside Down House," which had its roof on the ground, its basement sticking towards the sky, its floors with reversed tables, chairs, beds, sofas, all suspended above the visitor's head as he walked about on the upset ceilings.

Now, in dark and sad reality multitudes of people do build their house of life upside down, putting subordinate things high, chief things low: wages above work, self above service, seeming above reality, success above character, political party above public weal, pleasure above duty, the secular thing above the spiritual, time-interests above the things of eternity. There is place in life for all things, but the deepest life philosophy is in due subordination, putting chief emphasis upon chief things, relegating secondary things to subordinate places.—*R. C. H.*

Multum in Parvo: Short Illustrations

God's Christmas Offer 197

A man once, on a wager, stood on London Bridge for a whole day trying to give away golden sovereigns, and only two persons would accept them. Equally foolish are men in refusing the greatest gift of all—God's Christmas Gift, offered to all.

Un-Christmas People 198

There cannot be a Christmas world made up of un-Christmasy people. It is Christmas in the heart that puts Christmas in the air.—*W. T. Ellis.*

A Good Monopoly 199

I used to believe that a few men had a monopoly on the Holy Spirit. Now I know the Holy Spirit has a monopoly on a few men.—*James H. McConkey.*

God Fills Heaven and Earth 200

A little boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one; for he fills heaven and earth."

Christmas God's Gift 201

If the President of the United States should come all the way from Washington to Colorado Springs and call upon me, I would have reason to consider myself honored. But God does infinitely more than that for every soul that welcomes him. He says: "If any man hear my voice and open the door I will come in to him, and will sup with him, and he with me."—*J. Y. Ewart, D.D.*

Emigration 202

"Death, under the Christian aspect, is but God's method of colonization; the transition from this mother-country of our race to the fairer and newer world of our emigration."

What Whiskey Will Do 203

A temperance orator was being constantly interrupted by a man in the audience. When the speaker condemned whiskey, the interrupter broke in with: "But it is a medicine. A strong glass of hot whiskey and water will break up a cold." "And eight glasses will break up a home," the orator retorted.—*W. J. Hart, D.D.*

Easter Truth 204

"The inn of a traveller on the way to Jerusalem,"—the inscription on the tomb of Dean Alford.

Motherhood 205

Motherhood is the crowning glory of womanhood. Naturally the question is asked, Why? One reason is because of the wonderful opportunities which come with motherhood. The time-worn expression, "The hand that rocks the cradle is the hand that rules the world," is true. Some one has wisely said: "When God wanted a great man, he first made a great mother."

Christ Unrecognized 206

It is said that one of the most magnificent diamonds in Europe, which today blazes in a king's crown, once lay in a stall in a piazza at Rome labelled, "Rock-crystal, price one franc." How often is Christ unrecognized, undervalued by men!

Near to Nature's Heart 207

As the friends of an author most thoroughly comprehend his writings, so they best understand nature who are closest to nature's God.

His Mother's Life 208

That eminent preacher, Richard Cecil, of London, tells us that when he was a youth he tried his utmost to be an infidel; but his mother's beautiful and eloquent Christianity was too much for him. He never could answer that.

Hearing God's Voice 209

Two men were in the woods. "Did you hear that?" said one. "I heard nothing." "There it is again, the most beautiful note in the woods, the song of the hermit thrush." The other could not hear it at all. Is our sense sharpened to hear God's voice? Are we efficient in this?—*R. P. Anderson.*

God So Loved 210

"I have nothing to give you to make your heart happy," said Popebah, as I was leaving for vacation, "but I send my best love to your mother, because she did not keep you at home." Have you thanked God because he did not keep his Son "at home?"

So writes Isabel Crawford in "Kiowa."

Comfort in a Cloud 211

A suffering believer once remarked to a friend: "When I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received him out of their sight,' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides him. And so you see there is comfort in a cloud."

Way Up 212

The graduating class of the High School of Manasha, Wisconsin, had this distinctive class motto: "The elevator to success is not running—take the stairs."

Get a Good Ready 213

Nestor stood before the Greek general at Troy and said: "The secret of victory is getting a good ready." Apply that to young people in your address to the school.

Ideals 214

Many build as cathedrals were built; the part nearest the ground finished, but that part which

soars toward heaven, the turrets and spires, forever incomplete.—*Beecher*.

Not Picking Materials 215

"You are building a good wall there," said a passerby, stopping to look at a workman by the roadside. "Some of your material looks rather poor to work with, too," and he glanced at a pile of rough, jagged stones. "I ain't pickin' my materials," the man answered simply. "What I'm here for is to build as good a wall as I can with the stuff that's brought to me."

Tell that to the pupils of the school.

Work That Abides 216

1 Cor. 3:14. "If any man's work abide," etc. An Egyptian architect was commissioned by one of the Pharaohs to build a lighthouse at the mouth of the Nile. On a piece of rock duly selected, Cridus, the architect, erected the hose of light. Engraved upon the cement which covered the outside of the lighthouse was the name of Pharaoh. After some years the wind and rain had worn away the cement and Pharaoh's name had vanished. Then it was discovered that the wily Cridus had engraved his own name in the masonry beneath. Christian work may be done outwardly for the glory of God; but when the underlying motive is laid bare, our own glory often turns out to be the real aim.—*Rev. W. L. Mackenzie*.

Saved By Grace 217

Eph. 2:5. "By grace ye are saved." "Why do you want to join the church?" asked the pastor of a New England boy. "Because I want to show that I am a saved sinner." "Do you feel that you are saved?" "Yes, sir." "Who saved you?" "It is the work of Jesus Christ and myself." "Of yourself? What was your share in the work of salvation?" "I opened the door to Christ and he did the rest."—*H. C. Trumbull*.

The Mansions of the Soul 218

John 14:2? "In my Father's house are many mansions."

Dr. Henry van Dyke in his story, "The Mansion," describes a disembodied soul entering the eternal world, much amazed to find awaiting him no such place as he had dwelt in on earth, but only a modest cottage, an obscure place in the city of God. It was made plain to him that the celestial architects and builders had dome the best they could with the material he had furnished them. This is a parable of our eternal building. Shall we be homeless in the world to come simply because we have spared ourselves the pain of reasonable service?

Before us lie unnumbered tasks. There are struggling churches to maintain. There are missions just beginning which must be built up. There are waste places in the city and country which must be redeemed. There are sick people to be visited. There are Sunday School classes to teach. There are groups of boys and girls to be led into useful forms of thought and endeavor. Politics must be redeemed from corruption and

from indifference. Unpopular causes must be espoused—not because they are unpopular but because they are good. Hideous ugliness on billboards and vulgarity on the stage and in the moving pictures call for our protest. We must begin to live at our best. The church can never prosper until its vast membership lives in the spirit of the apostolic injunction to reasonable spiritual service. Only those who help to build the kingdom of God on earth can "read their title clear to mansions in the skies."—*Charles A. Albertson. D.D.*

SERMON TOPICS IN ACTION

Much is said in certain quarters concerning the topics selected by ministers to preach upon. After reading several such paragraphs our curiosity was aroused, so we indulged a scientific spirit of first-hand investigation. We scanned the church bulletins that have come to our desk during the last few weeks, looking for topics that have actually been preached upon by officiating ministers in churches of many denominations from Massachusetts to California, with this result:

Sermon Topics

Gethsemane Evangelical Lutheran Church, Philadelphia. Rev. Henry Moehling, Pastor.

Repentance;
Tests We Meet;
You and Your Brother;
Three Standards of Life;
The Conquest of Fear;
The Christian—His Life;
What Good is the Church?
Two Great Questions.

* * *

Trinitarian Congregational Church, New Bedford, Mass. Rev. F. H. von der Sump, Pastor.

The Essence of Religion.

* * *

Goss Memorial Reformed Church, Kenmore, Ohio. Rev. Earl M. Annessansly, Pastor.

The Church: Its Mission;
Memories and Duties.

* * *

Faith Lutheran Church, Detroit, Mich. Rev. R. D. Linhart, Pastor.

Series, Sunday Evenings:

Marriage;
Period of Courtship;
Choice of a Wife;
Choice of a Husband;
Engagement;
Wedding;
Home for the Newly-Wed;
Duties of a Husband;
Duties of a Wife;
Essentials of a Happy Home;
Divorce Question.

* * *

Hedding Methodist Episcopal Church, Troy, N. Y. Rev. Stewart W. Irwin, Pastor.

Life's Great Opportunities;
Christian Liberty: Who Is Free?

THE HOMILETIC YEAR—December

CHRISTMAS

CHRISTMAS

Bethlehem is a new beginning, a new birth for the world, a new opportunity, a new hope. At Bethlehem old things pass away, and all things become new. Let us bow before Him at Bethlehem every day, and go forth in the strength of our vision to service and to love.

The star that guided the Wise Men rested over a humble home at Bethlehem. They entered and found the Christ-Child—a child upon its mother's breast. Was that all? Yes, all—and everything. For in this Child the streams of prophecy converge; and from this Child radiate the glowing lines of history.

On the walls of the palace at Versailles there is a series of battle scenes portraying "The Glories of France." In the cottage at Bethlehem the hope of Abraham, the dream of David, and the vision of Isaiah are realized. This is the center of the world.

Five years after the great war, we still see the nations struggling in the slough of evils that are, in the main, the direct product of human selfishness. But, thank God, it is not a world forsaken! In every land he still has his faithful witnesses today. In every language is the name of Jesus spoken with reverence and loving adoration and, we think, with a deeper yearning and a higher hope than ever before; for never have the nations needed him more than now. They need the Prince of Peace to heal the quarrels that involve the continents from one end of the globe to the other. They need a Divine Counselor to guide them wisely where human wisdom has failed. They need him as the Head of the Church and the Desire of all nations, in whose hands lie their destinies. They need him who set forth the problem of Christian life in these searching words: "And why call ye me Lord, and do not the things which I say?"

Yet the discord is not irremediable. It reminds us of the classic legend which relates that, somewhere in space, suspended between earth and heaven, there hung a house whose wide-open doors and windows caught all the jarring noise and discords that arose from earth and sent them upward—transmuted into concord!

Let us preach Christ the Peace-Bringer, the Concord-Maker. The world needs him. We are his messengers.

SUGGESTIVE TEXTS AND THEMES 219

The Advent Spirit: Gen. 3:15. This is the first prophecy of the coming of Christ to redeem. During four thousand years men waited and watched for its fulfillment. Other prophecies: Deut. 18:18; Isa. 2:2; Ezek. 34:23; Daniel 2:44; Zech. 3:1.

The Desire of All Nations: Hag. 2:7. In these words Jews as well as Christians see promise of the looked-for Messiah.

The Fulness of Time: Gal. 4:4.

Born of a Woman: Luke 1:27.

God Manifest in the Flesh: Luke 1:35.

The Name of Jesus: Matt. 1:18. Stands for the whole purpose for which Christ came.

The Guidance of the Star: Matt. 2:1.

The Saving Name: "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21.

The Calendar of God: "When the fulness of time was come, God sent forth his Son," etc. Gal. 4:4.

The Meaning of the Incarnation: "Now when Jesus was born in Bethlehem of Judea," etc. Matt. 2:1.

The Joy that Jesus Brings: "Behold, I bring you good tidings of great joy." Luke 2:10.

The Rising Star: "There shall come a star out of Jacob," etc. Num. 24:17.

Messiah's Rightful Dominion: "And the government shall be on his shoulder." Isa. 9:6.

The Bethlehem of the Heart: "Until Christ be formed in you." Gal. 4:19.

The Manifestation of Christ: "I am the light of the world." John 8:12. "Ye are the light of the world." Mztt. 5:14.

Missions Promoting Peace: "Go ye therefore and teach all nations," etc. Matt. 28:19, 20.

The Word and the World: "The Word was made flesh and dwelt among us." John 1:14.

The Star of Hope 220

"There shall come forth a star out of Jacob." Num. 24:17.

That was an unusual star which the wise men saw and by which they were directed, but a star far better shines for us. It is the Christ, the Saviour.

I. This gracious Star is shining for us in redemptive grace. For 1. The individual. 2. Society. 3. The nation.

II. The Star is shining in freedom. For 1. The slave. 2. The oppressed laborer. 3. The heathen.

III. The better Star is shining in promise: 1. Of daylight after darkness. 2. Joy after sorrow. 3. Resurrection after death. 4. Eternal life at the end of earth's day.—Rev. C. A. Terhune.

Glad Tidings 221

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people," etc. Luke 2:10, 11.

I. The message delivered.

1. The person announced—"Saviour."

2. The place where they were directed to seek him.

3. The extent of his influence—"all people."

II. The herald—an angel.

1. Shows the respect due to the Saviour.

2. Importance of the publication of the message.

III. The happy effects which it was calculated to produce.

1. Joy and gladness.

2. On earth and in heaven.—J.

Post-Christmas Realization 222

"Mine eyes have seen thy salvation." Luke 2:30.

Simeon regards the infant Jesus as the pledge of an accomplished fact—a blest realization. What it is:

I. Light. Penetrating, far-reaching, and inextinguishable.

II. Peace. The "Prince of Peace," abiding, abounding, and never ending.

III. Joy. Unlike the joy that comes with Christmas gifts and departs when they are broken, lost or forgotten. Great joy to all people. To all who hear him and receive him as Master and Lord.

IV. Salvation. "Unto you is born . . . a Saviour."—*Rev. C. A. Terhune.*

The World and Jesus

"The world knew him not." John 1:10. 223

Christ was unrecognized by his own people in his own world. Mary E. Coleridge, the great-niece of the famous Samuel Taylor Coleridge reminds us of the loneliness of Jesus in the very hour of his birth:

"I saw a stable, low and very bare,

A little child in a manger.

The oxen knew him, had him in their care,

To men he was a stranger.

The safety of the world was lying there,

And the world's danger."

Christmas Centers Around the Star 224

The proud boast of Rome at the time when Jesus was born in Bethlehem of Judea, we are told, was that the "Golden Milestone" (Miliarium Aureum), from which her great military roads diverged, marked the center of the world. Today that great stone is in fragments, while from the star that marks in the Church of the Nativity in Bethlehem the place where Jesus was born, and commemorates the star that shone in the heavens o'er Bethlehem on the first Christmas night, radiates the influence that uplifts mankind, civilizes the world and makes all men brothers. Therefore, Christmas centers around a star.—*W. J. Hart, D.D.*

A Boy's Prayer 225

Lord, now at Christmas time, help me

To be the boy I ought to be;

Please help my father, Lord, to be

The very best of chums with me.

Please help me love my mother more

Than I have ever done before.

No "If" in Christmas 226

"The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass."

When preaching a Christmas sermon, the Rev. Daniel H. Martin brought out a striking fact that has escaped many. He called attention to what the shepherds in the field said to one another after the angel had brought them definite word about the birth of a "Saviour who is Christ the Lord." They did not say, "Let us go and see *if* this thing *is* come to pass." They said, "Let us go and see this thing that *is* come to pass." What a world of difference between the two ways of taking God's word!

Christ's Hunger 227

Dr. Robert Speer says very strikingly, "This same Jesus who once gave so liberally, is now in want." Mr. Speer meant that Christ identifies himself with all the sorrow and suffering of the world. Whatever we do for the hungry and the poor we do to him. It is not a mere metaphor; it is because Christ actually suffers with his suffering children.

Gifts 228

Christmas, like the fir-tree, points upward, to heaven. It teaches us that the best things in life come down from God. It is always Christmas when we remember that.

The gifts that the Wise Men brought to the Christ-Child were but dross compared to the gifts that the Christ-Child brought to them. Peace and good-will are infinitely better than gold, and they are ours if we follow Jesus.—*C. E. World.*

Danger of Christmas Commercialism 229

Because of our degradation of a once noble festival, we have fallen to such poor pretence that the humorist prays, "Forgive us our Christmases as we forgive those who have Christmased against us!" Christmas means to us presents—presents rising in competitive expense; presents sinking in useless absurdity; presents, the labor of selling which has made the blessed season a cumulative misery to those behind the counter, and such a tax and burden on those who buy that we see at last a healthy reaction in "The Society for the Prevention of Useless Giving"—*The Spug.*

This giving of presents has small resemblance to the reverent tribute of the three kings of the East. It derives from pre-Christian sources, and, though ennobled by the giving love of Jesus, has been suffered to lapse again through letting that large love become obscured by intra-family exchange alone.

It has grown with our numerical and industrial development into an annual economic frenzy—"the Christmas trade." Fancy celebrating the birth of Jesus by an orgy of commercialism!—*C. P. Gilman.*

A Christmas Eve Thought 230

If Santa Claus should stumble,

As he climbs the chimney tall

With all the ice upon it,

I'm 'fraid he'd get a fall

And smash himself to pieces—

To say nothing of the toys!

Dear me, what sorrow that would bring
To all the girls and boys!

So I am going to write a note
And pin it to the gate—
I'll write it large, so he can see,
No matter if it's late—
And say, 'Dear Santa Claus, don't try
To climb the roof tonight,
But walk right in, the door's unlocked,
The nursery's on the right!' "

God's Service Star

231

In the days of God's December
When the sky is deepest blue,
Then do stars show forth their beauty—
And display a richer hue;
Oh! 'tis then one views the heavens
With a glad and trustful heart,
Held entranced by unseen Power
With His touch of master art.

There in glory and in splendor
Stars peep forth from out God's sky
To reveal a truth that's lasting—
It lives on—'twill never die;
One among that countless number
In my mind's eye I can see,
Which appeared in time that's sacred
To those wise and noted three.

In God's service flag of freedom
This star shone resplendent, true,
For the guidance of all people,
For the Gentile and the Jew;
Sure and steady, on it traveled
To the place where Jesus lay,
For he is the Star of Service,
Who brings in a new-born day.

"Peace on earth," the words he heralds
To all nations, far and near;
"Cease all thoughts of strife and hatred;
Stop the madness—do not fear."
God's bright star brings us this message
Of good will to men. 'Twas love
That hung out the Star of splendor
In the starry sky above.

—Rev. G. Frank Burns

Astronomy and Christmas

232

Listen; I want to whisper a great astronomical secret: Christmas is the perihelion of Love's orbit. You don't grasp that right away? It has been too long since you went to school. Perihelion is that point in the earth's elliptical orbit around the sun where we are nearest to the sun.

Christmas is the point where heaven seems nearer earth than at any other time. God seems "gooder" as the children would say. Goodness, kindness, unselfishness, exude from our pores. It is easier to be generous and forgiving. You feel it in the atmosphere. There's a something that is contagious, whether you are riding on a train, or walking in the crowds that throng the streets that lead to the shops. You catch the "Christmas

spirit." You feel it welling up in you. You couldn't tell why. No, and you couldn't tell just why the days are longer—I mean daylight—and the sun a little warmer at a certain period of the year. It's because we are nearer to the sun. And our hearts are warmer, and little joys go farther at Christmas time because we are a little nearer to God through his Son Jesus Christ.—*John F. Cowan, D.D.*

The Morning Cometh

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Mrs. J. J. Brown, a passenger in one of the Titanic lifeboats, thus described the dawning of the morning, just as the rescuing Carpathian came in sight. "Then, knowing that we were safe at last, I looked about me. The most wonderful dawn I have ever seen came upon us. First, the gray, and then the flood of light; then the sun came up in a ball of red fire. For the first time we saw where we were. Near us was open water, but on every side was ice—ice ten feet high was everywhere, and, to the right and left and back and front were icebergs, some of them mountain high."

That was a memorable morning to the more than seven hundred passengers, but a more glorious morning is coming, when the sun will rise upon a sober world; when it will not shine upon the wrecks of human souls, who have staggered, like the Titanic, to their doom. When that morning dawns, the cry of mankind will be, as on the Titanic, "Women and children first." Those who have been the innocent sufferers by the torture of this cruel monster will be forever free.

For ages it has been, "Women and children last." The awful power of whiskey has crushed out home, hope, health and life. The multitudes of men who are reeling and sinking in the Red Sea of rum are carrying their loved ones down with them, wrapped in the winding sheet of want, peril, misery and death.

Christmas says to the world: "The morning cometh."—*Rev. Edwin W. Caswell.*

The Unending Story

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Once Mr. Moody, after preaching on the subject, "Christ as a deliverer," said to a Scotchman as he walked away, "I did not finish the subject." "Ah man," answered the Scotchman, "ye didn't expect to finish, did ye? It will take all eternity to finish telling what Christ has done for man." No wonder the angels sang at the beginning of the story.

The First Christmas

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"The message of the angels to the shepherds was the first gospel service ever held. It was a small audience, but a ready one, and the preaching was done by a host of heavenly beings. The sermon was short and very much to the point. The choir was the finest ever heard. The result of the service was one to be desired for every gospel service, for the shepherds went at once to seek Christ."

For Whom Is the Christmas Message? 236

A mother took her little daughter to church, and listened while the minister preached a very earnest sermon against sin, trying to bring the subject home to the hearts of his hearers. The little girl listened with wide-open eyes, and suddenly turning to her mother, in great distress, she whispered, "Mamma, he means us!" And unto us, to you, to me—is born a Saviour! It means us!

The Christmas Spirit 237

The kindly ministrations of Christmas should be continued all the year. In Scandinavia at Christmas sheaves of grain are put out for the birds. But the practice now covers all the winter months. The Christmas spirit seeks to meet all need, regardless of time.

The Tree That Satisfies: Talk to Children 238

No human being, of himself, is satisfied. For this reason Christ came into the world. Last Christmas Paul Rader sent to his personal friends a strikingly beautiful message. He said, in part, "How beautiful a type of our loving Lord is the Christmas tree! It is cut down, as he was, for the use of others; cut down and taken from his home to our home for joy. His cutting down on that cruel cross, becoming a curse for us, *satisfied*—yes, praise God!—fully satisfied every claim against us. The Christmas tree sparkles with iridescent light, cheerily, merrily, brightening the room and the happy faces; but he is light with all its glow and glory of color, cheering, lighting, warming, comforting, delighting. His light alone satisfies; for it alone can put away all darkness, letting us 'walk in the light, as he is in the light.' This light alone brings fellowship. Loneliness cannot reach us; he satisfies. The Christmas tree is loaded with presents. He came to give gifts to men—the more abundant life for spirit, soul and body. In him and through him for us today are gifts, gifts, gifts for every need. Our names are written on them, but we have never opened them. Will you with me this Christmas draw up close to him, 'thankful, oh, so thankful, dear Lord,' and take! take! 'For he satisfieth the longing soul, and filleth the hungry soul with goodness.'"

Christmas and the Spirit of Poetry 239

The birth of Jesus is the beginning as well as the epitome of life. In this fact heaven and earth are united. Paul defines it in the terms of poetry, "Grace and truth come by Jesus Christ." Some stop at the cradle and wonder at the lowliness of the birth and forget the poetry of the shepherds, the star and the wise men. Ben Jonson describes the nobler nature:

"It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere.
A lily of a day
Is fairer far in May,
Although it fall and die that night,
It was the plant and flower of Light.
In small proportions we just beauties see
And in shorter measure life may perfect be."

—Rev. J. Collins Caton.

Is the Christmas Story in Your Face? 240

"And when they saw the star, they rejoiced with exceeding great joy."

A poor little street girl was taken sick one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse, "I am having real good times here—ever such good times. S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?" "Yes," replied the nurse, "I know." "Sh-sh-sh. Don't talk any more." "You did? I thought you looked as if you didn't and I was going to tell you." "Why, how did I look?" asked the nurse, forgetting her own order in her curiosity. "Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum, if you knew about Jesus bein' born."—*Faith and Works*.

The Hallowing Presence 241

The heathen used to hold as sacred certain places where their gods had appeared, as they thought. But Christ's coming has hallowed the whole globe, because it shows that the loving Father is everywhere.

Christmas All the Year 242

Several young men in New York City had Christmas all the year not long ago. They were junior partners in a big business house, and on Christmas eve the senior partner made a remarkable statement to them. "I have been thinking," said the senior partner. "I do not think it is right that I should get two-thirds of the profits of the business, while you get only one-third among you. Hereafter you men will draw two-thirds, and I shall have one-third."

And the young men went home to a joyous Christmas. All the following year they had Christmas every day.

But it was not only the magnificent Christmas present that gave them Christmas all the year. In time they might have got used to it, and might have forgotten it. But they had Christmas all the year because this fine gift was only a working out of the real Christmas spirit of the senior partner. Always he was treating his associates in ways as generous as this; and all the year they lived cheerily, contentedly, and with genuine inspiration, because they were working all the year with a man who had the Christmas spirit all the year.

As a matter of fact, these men would have had Christmas all the year even if their senior partner had not made them the expensive Christmas present. For that generous, helpful Christmas spirit of his still would have been with them. "Christmas all the year" is simply "Christ all the year." If the spirit of the Man born on the first Christmas is ours, we have all that we need to give us and other people every day the best that even Christmas can offer.—*Paul Patten Faris*.

Concentration on God 243

Observe the strange and busy stir at Christmas. Everybody is eagerly trying to do something nice for someone else. Every thought is concentrated on doing somebody good, and this concentration of thought on good produces a strange feeling of joy. Now suppose that this concentration on good were made an every-day affair, how different the world would be! The Christian must begin that.—*C. E. World.*

The Christmas Truth 244

It is an Eastern story—whether fact or fable it matters not—which tells of a dying ruler who sent a message to his people announcing that his son would succeed him on the throne and asking on his behalf their loyal allegiance. This they readily promised, and, afterwards, gladly gave, for they found that the rule of the new king was beneficent and gracious. All marveled at the king's knowledge of their condition and needs and wondered how it was that he understood them so well. A deep love for their new king moved all the people and a great longing to see him took possession of them. They went one day to the palace gate and said: "Let the king suffer us to see his face." The king came forth in his royal robes, and when the people saw him they rejoiced and cried: "We know thy face." While a prince, he had moved, incognito, among them. He had walked so often among them as their friend and had shown such love and kindness to all that he had won their hearts. Now, when they saw him in the palace, his kingly robes did not disguise him.

The Eastern story feebly illustrates a world-wide fact. In the Incarnation our King came to the palace gate and let man look upon his face. "The Word became flesh and dwelt among us (and we beheld his glory, glory as of the Only Begotten of the Father), full of grace and truth."

God was in this world before the Incarnation, ruling in wisdom and in love. But the world did not know him. The Light shined in the darkness, but the darkness comprehended it not. Then in one gleaming flash the Light broke upon the world's darkness. "Round the cape of a sudden comes the sun." There it is—there it glows; at a glance we have taken it all in. In one event the Light breaks upon the world. Christ is born. Heaven breaks into song, the night shivers over wondering shepherds. Men tingle to the last drop of their blood over the splendor of the new Reality, the earth throbs with a new joy and every fiber of human nature quivers under the thrill. The King has come to his palace gate and men look upon his face. That is what the Incarnation means—God's answer to man's imperious cry: "Let us see the King."—*John F. Carson, D.D.*

The Christmas Vision 245

Artists tell us that a picture with no sky in it always wants something. A life with no heaven in it, with only this world, its hopes, its joys, its inspirations, always lacks the elements of noblest grandeur. Yet the burdens, the toils, the cares, the struggles, the trials which fill up the days and

nights for most of us tend to make life narrow for us and to keep us in the low, dusty vales where we get but few glimpses of the deep, wide, open sky. One reason why our Sundays are given to us is to lead us up out of our dull earthly rounds once in seven days to a hilltop where we can get glimpses of the blue heavens, so that we shall not forget God and the things of the better world. Christmas also gives us an opportunity for a very wide vision. It tells of the wonderful love of God. It is a day bright with divine revealing. It is a day, too, of lofty aspirations, for it calls us to all the best things of life.

Yet, to many people Christmas seems to mean but little. They think of it only in a selfish way, as a time for receiving gifts; or they see it only in its holiday aspect, as a day of festivity. It rises to no high level in their thoughts. It brings them no sweet memories of the birth of the world's Redeemer. It speaks to them no message of divine love. But to enjoy a merely secular Christmas without having one's heart warmed and blessed by the tenderness with which a true thought of the day throbs, is to miss its real meaning.

The Christmas Gift of Peace 246

A Christmas gift to which all men of good will are looking with desire is peace—peace among the nations and the neighborly peace that makes for happy homes and good relations everywhere. And peace is coming; we have the word of Christ for that, although our eyes may be closed before it fully comes. But in the meantime we may strengthen our patience and endeavors by noting signs of hope as they appear.—*Congregationalist.*

His Fulness 247

A poor woman who had had a hard struggle to make ends meet, and knew what it meant to be stinted for food, was taken from the East End of London to the seaside. She was delighted with the scene. As she looked over the deep, and watched the inrolling waves, tears filled her eyes and she exclaimed, "Thank God for a sight of something of which there is enough." It is so when the soul gets its first vision of the infinite fulness of God's grace in Jesus Christ. His grace is quite enough for the soul's every need. Seeing him, we say:

"Thou, O Christ, art all I want,
More than all in thee I find."

Keep Sight of the Star 248

No one who has read Ben Hur will ever forget that matchless opening, the account of the journey of the Wise Men to Bethlehem. At one time they lose sight of the star, but again it flames out before them and they cry with one voice, "The star! God is with us!" In the spirit of that scene we may be very sure that God will be with us during the coming year if we can keep with us the Christmas star and what it signifies.

Great Texts and Their Treatment

TESTS OF DISCIPLESHIP

John 4:66-68. "Will ye also go away?"

Tests:

- I. Test of life-enlistment, come what may.
- II. Test of prompt, unquestioning obedience.
- III. Test of a careful unwillingness to grieve him.
- IV. Test of quickness of return after a fall.
- V. Test of self-sacrifice for his sake.
- VI. Test of temper, or how much one will bear patiently for him.
- VII. Test of work, or how much we will do for him.
- VIII. Test of motive, or one's moving principle—fear? duty? love?—H.

FOLLOWING THE STAR

"We have seen his star in the East and are come to worship him." Matt. 2:2.

I. Well now, the Saviour still offers the star-guidance to the solution of the many duties and difficulties which perplex and distress our minds. And if we are really determined to find the Christ, and worship him, we shall be ready and eager to follow his star. But there are crowds of people who are very keen to reason about Christ who are not equally disposed to become his disciples. They are "all there" if life be regarded as a debate, but they are not to be found if life is regarded as a crusade! They will argue a case but they will not follow the star. They are willing to be astronomers discussing stars—they are not willing to be navigators, trusting the stars to guide them across the pathless deep. They are great in "making points," they are poor in making journeys. They may go so far as to say, "We have seen his star;" they will not add, "We are come to worship him."

II. Now, there is no life so dark and rayless as to be without a single star. In every soul there is some little gleam which is the star of God, and the price of finding the Sun is to follow the star! For instance—here is a radiant beam of starlight shining upon the pilgrim-way: "He that loseth his life shall find it." That star is shining—who is willing to follow it and see where it will lead? And if we refuse to follow the star, how can we expect to find the Christ?

III. And what is the good of turning our back upon the star and then sitting down to discuss some theme in high theology? How can any man expect to come into the blazing blessedness of the atonement who will not follow the star of sacrifice? How can a man, who immures himself in the prison of selfish interests expect to touch the glowing mystery of Calvary? We ought surely to understand—for it is one of the noble laws of life—that there are many questions which can only be answered by following the star.

IV. We can only understand some things by going to see them. Many of our grimmest diffi-

culties are settled by just striding out after the star-gleam which has already been given. Theological knots are untied as we go along our dutiful journey. Some things are revealed to us as we just step out. We follow the star and we find the sun. We "live ourselves" into light and sight.

V. The wise man takes the road and follows the star. We are going to learn precious little about Jesus if we remain rebellious to his will. Here is the secret of the only promising quest. "We have seen his star in the East and are come to worship."—J. H. Jowett, D.D.

CHRIST'S ACQUAINTANCE WITH MAN

"He knew what was in man." John 2:25.

The magnificent edifice amid whose halls, chambers, offices, corridors and courts we lose ourselves is thoroughly understood by him who drew the plan. In the brain of the architect the whole existed before the foundation was laid. The piece of intricate machinery with its complicated wheels, springs, levers, movements, fills us with perplexity. But the machinist who constructed it knows every part and pin. It is so with mind. The profoundest metaphysician understands it not; hence the numerous and conflicting theories. But Christ, its architect, knows it well. There are wonderful things in man; indefinite powers of action; innumerable germs of life; unsealed fountains of fathomless sympathies; unnumbered tribes of thought and streams of emotion, both good and evil—yet all are known to Christ.

I. We infer, therefore, that Christ's sufferings and death must have been entirely voluntary. It is obvious that with his perfect knowledge of all the feelings and purposes in the hearts of the men of Judea towards him, he might have escaped the agonies he endured. But in the full sight of all he entered on his work. Hence its voluntariness.

II. We infer also that neither our obligation nor our trials will outmeasure our capacities. As a just sovereign he proportions duty to power. Where capacity ends obligation ceases. Nor does he lay on us trials we have no strength to bear. "He knoweth our frame," etc.

III. We infer, too, that a religion that is not of the heart is of no value in his sight. Formality and insincerity in religion are worse than worthless. They are sinful.

IV. We infer, moreover, that a correspondence of his system with man's spiritual nature and condition is to be expected. We find it fitted to the intellect, imagination, heart, and conscience of men; and also suited to their circumstances as sinners.

V. We infer, once more, that the proceedings of the retributive crisis will proceed on a thorough knowledge of all the facts of the case. Nothing will be done in doubt or darkness.

HOMILETIC DEPARTMENT

THE BEST OF RECENT SERMONS

Rev. Sidney M. Berry, Rev. Evan J. Lena, DD., Rev. Harry Lathrop Reed, DD.,
Rev. Leslie E. Dunkin, Rev. John Richelsen, DD.

The Manger and the Throne: Christmas Sermon

REV. SIDNEY M. BERRY, M.A., Birmingham, England

Texts: "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn." Luke 2:7.

"His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Rev. 1:14, 15.

These two passages mark respectively the beginning and the end of the story which the New Testament has to tell about Jesus. At first sight one would hardly recognize them as belonging to the same story at all; they breathe such different notes. A little child lying in a manger because the eastern inn could find no room for his mother in her critical hour, and a mystic picture of One who has power written on brow and feet and eyes and lips, what possible similarity is there between the two portrayals? There seems to be no connecting link between them, and yet there is one very obvious connection. They are linked together in fact. Apart from any explanations which may be offered, men's minds did travel this incredible distance in relation to Jesus. Some who were already living when he was born, did, before they died, think about him after the manner of this book of the Revelation. The sweep of thought between these two extreme points, which carries the mind so far, did not take long to accomplish. When the minds of men are in contact with Jesus they have to travel fast and far, and so it comes to pass that the book which tells us about him commences with a world which can find no room for him and closed with a heaven which he fills with his presence.

It is well to remember that the distance which men's minds travelled about this great matter was a natural one. They were led easily and inevitably from stage to stage. It was not that a coterie of designing theologians forced the later view upon reluctant minds. Sometimes we are apt to think that such was the case and to regard the later conceptions of the New Testament as perversions of an original simplicity. But the explanation will not fit in with the facts. No cold hands forced the glowing human facts into the hard and set mold of an iron theology. The process was a natural one. It was the feet of love which took every step of this long journey. The creeds arose not as a coldly intellectual design, but as a song sung by passionate hearts. That is the spirit of the story whatever explanations we have to offer about it.

I. The first picture conveys all the romance of the Christmas spirit. For centuries the imagination of the world has played about that manger in the courtyard of an eastern inn with the shepherds in the fields near by. Around that theme all our carols have been written, art has dwelt upon the scene and legend has surrounded it. The very facts have the nature of poetry about them, the kind of poetry which softens the hearts of men. Yet even here the beauty of the Christmas stories springs from a very deep source. There is a great creed implicit in such a lovely song as Francis Thompson's "Little Jesus:"—

Little Jesus, wast thou shy
Once and just as small as I?
And what did it feel like to be
Out of heaven and just like me?
Didst thou sometimes think of there,
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;
I would look about the air
And wonder where my angels were;
And at waking 'twould distress me—
Not an angel there to dress me!

No song like that could be written except with a great creed in the background of the mind. But it is in the background, and the note of our carols and poems is the human note, the picture of weakness and helplessness, the conditions of our human lot, the strange romance of it, the mysterious blendings, the beauty which is always near to the elemental facts of life. Then as the story continues the same thing is true, the facts are near enough to our experience—the growing boy, the first conflict between independence and parental wishes, the carpenter's shop, the slow way in which knowledge accumulates and truth is learned. That is the first chapter in the story, and its note is the familiar and human one.

II. But what a world of difference when we turn from the first to the last chapter. What relationship can we find between the child of Bethlehem and this mystic figure standing among golden candlesticks, with hair as white as snow and feet like burnished brass, and eyes of fire and a voice like the music of falling waters? The one picture expresses the weakness of the human lot and the other a power which is divine. Yet there is at least this similarity between the two, that both have the spirit of poetry in them. Do not imagine that this later word is to be taken too literally. Every feature in the wonderful description is closely related to some discovery which

men made about Jesus as they walked the earth in his company. Just as in the simple story of the early days there is a great divine background, so in these later ideas which sometimes seem remote from the Jesus of the gospels there is a human background. Does not the hair white as snow express men's feelings that Jesus cannot be understood unless the mind goes very far back in time? Are not the feet of fine brass a symbol of the tireless and swift journeyings of love which Jesus took at the bidding of human need? Are not the eyes like a flame of fire pictured memories of a look which was sometimes like a tender light and sometimes like a blaze, and the voice like the sound of many waters the recalled music of his speech?

It is all natural and human if you will see in this picture the work of memory, painting the figure of a heavenly Christ after the fashion in which he was seen when he moved among men.

These then are the two extremes of thought in relation to Jesus which we find in the New Testament. We start at the lowliest cradle of which it is possible to think, and we finish with a greater throne than man can imagine. And now I come back to what we have called the spirit of the story, and the first thing to say about it, is that, even putting it on the plane of a story, it is the most wonderful in the world. But truth is proverbially stranger than fiction, and the way in which man's dreams are realized is never the anticipated truth. You can see, for example, in the Old Testament, and especially in the later books, that religion was more and more focussing itself on a great anticipation. You can feel that what everyone is trying to say is "Something is going to happen," "Something is coming." It was as if all the old inspirations had become exhausted, and that something more must happen if the world was to go on at all. When that feeling is widespread something always does happen, and we may take some comfort from the thought for ourselves today. No need, if the need is deep enough, is left for long unfulfilled. Expectation may sometimes build castles in the air, but as often it builds roads along which the real can travel. But while the expectation of Christ's coming was preparing the actual way for him, no one imagined he would come in the guise he did. They thought he would appear full-grown, prepared for his work, or if he came as a child it would be in princely fashion, where childhood is not quite the same. When he came, however, it was to be the simple human story of growth through weakness to strength; the making of a place, rather than finding it ready and waiting. No one could have dreamed he would come as he did come. Anticipation could never have seen the significance of it, only retrospect can do that. But while the beginning was lowlier than man could conceive, the end was loftier than man could picture.

But now taking the two extremes, the lowly beginning and the exalted climax, what message have they for us?

1. I should like to describe it as the importance of keeping the connections. What do I mean by that? The thought is very simple and straightforward. When we are thinking of the human life, of the way in which Christ came into the world, and of the unfolding incidents of his youth and his later ministry, we only see it partially and imperfectly, unless there is somewhere in our minds a sense of the divine meaning of it—that these facts do not merely form one little isolated romance of beauty, but that they spring out of the purpose and the love of God and breathe a note which is as true today as when the stars looked down on the fields of Bethlehem. The reverse is just as true. When we have before our minds these pictures of a Christ who is enthroned in Heaven, majestic and awful, the Saviour and the Judge of men, we are set upon false tracks at once, unless all the time we see the connection between those pictures and the human story.

2. Perhaps the most frequent danger from which the Christian faith has suffered is that men have tended to isolate one part of the story from another. We think of the two extremes as though they were contradictories. One age loses its sense of the human values, its Christ is shorn of all the qualities which made him what he was. He is a theological figment in the center of a vast scheme, splendid perhaps but not recognizable as having any relationship with the Christ of Nazareth and Galilee. The sense of his human nearness vanishes, and for an answer to that side of human need men turn from Christ to the Virgin and the saints. But fancy turning from Christ to any saint in the calendar for the spirit of human nearness. There was more of that spirit in Jesus than in all the saints put together, and a church which has to invoke the saints in order to satisfy the cravings of the heart of man is a church which has lost her Christ.

Perhaps in our time we are at the other extreme or at least many of us are. We can see the breadth of Christ's sympathies, our hearts respond at once to that part of the story, but for the rest we are not sure that we can turn with any confidence to him today.

3. Now in both these cases what has happened is that the connections have been lost or obscured. There is a way of losing Christ among the divinities, as history proves, and he has to be disentangled from great conceptions and rediscovered, and the story has to be learned all over again. But there is another way of losing him, and that is among the humanities, idealizing him as a figure among his fellows but losing all grasp of him as a living presence now.

This is the Advent message which comes to our hopes and needs today. It is of little help for us to sing that Christ came in the days of old until we have dared to make the connection between his cradle and his throne. In the old days men's hearts sang the song of expectation that Christ was coming, but when he did come they did not recognize him. It is equally possible to sing that Christ has come, and still to have eyes that are blind to him in the world of the present. The

whole spirit and inspiration of our faith depends upon making the connection, so that we neither lose Christ amid the clouds nor among the cen-

turies but on the firm basis of history build our confidence that "Jesus Christ is the same yesterday, today and forever."

The Reckoning of Time: Watch-Night Sermon

REV. EVAN J. LENA, D.D., New York City

Text: "How old art thou?" Gen. 47:8.

There is a right way and a wrong way of measuring a door, or a wall, or an arch, or a tower, or a field, or a farm, or the distance of a highway; and so there is a right way and a wrong way of measuring time, or the duration of our earthly existence. It is with reference to this higher meaning and form of measurement that I confront you this Watch-Night with the tremendous question of our text, and ask: "How old art thou?"

I. First, let us consider some of the elements included in a wrong way of measuring time.

1. Some people make the mistake of measuring life by the amount of wealth they have gained. A young man will say, "The year 1921, or 1922, or 1923, was wasted." You ask him why, and he will tell you the times were very hard then. They were post-war times. There was almost a panic. He made no money. Now it is all cant and insincerity to talk against money as though it had no value. It is comfort, and refinement, and education, and ten thousand blessed surroundings for you and your children, your relatives and your friends and a help to every good cause. Bonds and mortgages and notes and leases have their use, but, none-the-less, they make a very poor yardstick with which to measure life by.

2. Some people make the mistake of measuring life by reputation. They are ambitious for honors and attentions that flatter their vanity and they count their years according to the number of rounds they mount on the ladder of fame.

3. Some people make the mistake of measuring life by its length. Yet the sum of one's years if he has spent them only for worldly gratification, for the seeking of pleasure, or wealth, or honors only, and has not used them for the service of God or fellow men—the sum of them, we say, is just equal to zero.

4. Some people make the mistake of measuring life by their sorrows and misfortunes. But this is certainly a very gloomy way of measuring time. The years when we lost property or when friends died or when we met misfortune may stand out in the calendar of life, but we ought not to measure life as a whole by them. The brightest life will have its shadows and the smoothest path its thorns. On the happiest brood the hawk pounces. There is no escape from trouble of some kind.

"There is never a day so sunny but a little cloud appears. There was never a life so happy but has had its time of tears;" yet it is very unfair and unreasonable to measure life by one's misfortunes, because, as some one has well said, "When there is one stalk of night-shade there are fifty marigolds and harebells; when there is one cloud

thunder-charged, there are hundreds that stray across the heavens, and the glory of land and sky is asleep in their bosom."

II. Secondly, let us consider some of the elements included in a right way of measuring time.

1. By birth. When Mr. Moggridge was a lad his father taught him to know what o'clock it was. When the boy could tell the time his father said, "I have taught you to know the time of the day; I must now teach you how to find out the time of your life." It was a wise prayer of the Psalmist when he offered the petition, "So teach us to number our days that we may apply our hearts unto wisdom." It is well frequently, and especially at the close of the year, to measure our lives by the time of our birth.

But I trust that many to whom I speak have not only been born, but born again—"born not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." In that case we have to ask concerning a new life—divine life. "How old art thou?" How long have you been in Christ? There are two ways of measuring life, by birth and by new birth.

We have read of a man eighty-three years old to whom some one said, "How old are you?" He answered, "I am three years old." "Three years old?" was the reply, "why are you not eighty-three?" "No," he said, "my body is eighty-three, but three years ago I became a Christian and not till then did I really begin to live. I am three years old."

A man who was asked where he was born said, "I was born in London and I was born in Liverpool!" "How could you be born in two places?" was the reply. "I was," said the man, "and I will let you see how it was. My body was born in London, but my soul was born in Liverpool. It was not till I came to Liverpool that I really cared about my soul."

2. By knowledge. The thoughts one has, the accumulation of wisdom and knowledge one has made, is a good index of one's age. One ought to grow wiser from the experiences of life, and his judgment more safe and mature in both worldly and spiritual things as he advances in years. This would seem a proper test of one's age.

3. By character. Life's true measure is not years, but epochs of progress toward the ideal which God has set for our attainment. As the tree's chronicles are its rings, so those of a man are his definite expansions, the inner circles of growth that show him coming more and more toward the perfection of full-grown character—"unto the measure of the stature of a perfect man." Are you a better soldier than when you enlisted? Are you a better sailor than when you shipped

before the mast? Are you a better man, a better Christian than when you first began to follow Christ? You certainly ought to be, and it is proper for you to measure life by your moral and spiritual development.

4. By service. John Bradford said that he counted that day nothing at all in which he had not, by tongue or pen, done some good.

"We live in deeds, not years—in thoughts, not breaths,
In feelings, not in figures on the dial;
We should count time by heart-throbs: he lives most
Who feels most, thinks the noblest, acts the best."

How old art thou, O Christian? Old enough to be brought under infinite obligations to God for his redeeming, converting and preserving grace—old enough that you ought to have made great attainments in the Christian life—old enough to

have learned the ways of a deceitful heart and the power of the adversary of God and man—old enough to have caught the heavenly spirit of the Master and to have done much work for him and his kingdom.

How old art thou, O unrepentant sinner? Old enough to have run up a fearful account against thy soul in the great "book of God's remembrance"—old enough to make the work of future repentance extremely bitter and difficult—old enough to make it extremely improbable if you delay now that you will ever turn in the downward path and "lay hold on eternal life."

A venerable lady was once asked her age. "Ninety-three," she said. "You see the Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet him." "How old art thou?" Old enough, whatever your age, to know Christ as a personal Saviour, to be ready for death, if called to die, and to live for God and his glory if permitted longer to live.

Christmas Joy

REV. HARRY LATHROP REED, D.D., Auburn, N. Y.

Text: "Behold, I bring you good tidings of great joy." Luke 2:10.

This is the age-old Christmas word—joy. There is another that is like unto it—peace! What a wonderful vocabulary Christmas and its message have given us—wonderful words, wonderful in their depth of meaning! Love, Hope, Grace, Glory, Faith, Mercy, Peace, Joy! They are all out of the same quarry, or the same mine. Precious stones! Each has its own peculiar lustre and fascination. But at Christmas time we use joy and peace the most. What would a joyless Christmas be like?

I wonder how much joy there is in the world tonight! How much there is here in this building! Who is the most joyful person you know? Is it yourself? "Good tidings of great joy!" How far has the good news proved true?

I. Personal Joy. Jesus talked a little about his joy—his personal joy. He wanted his disciples to have it. "These things have I spoken unto you that my joy may be in you, and that your joy may be made full." Again he prayed: "That they may have my joy made full in themselves." I suppose his joy was always full. The difficulty we find is to keep ours full. It so easily collapses. But the Christmas news of great joy is founded on the presence in the world of a "Saviour who is Christ, the Lord." And Christians ought to be joyous and joyful.

Joy is not necessarily the antithesis of sorrow. But there are certain things to which it is the antithesis. There is cynicism. The cynic neither has joy nor gives it. Joy goes out of the window when cynicism comes in at the door. There is pessimism. Its wail of discouragement and depression always drowns every joyful voice it can. The pessimist brings evil-tidings of great failure and apprehension of disaster. And there is suspicion, drinking the life-blood of joy. And

jealousy which gnaws at its vitals. And envy, a self-centered vanity, which is always seeking a selfish happiness but never has a speaking acquaintance with joy. Joy-killers, all of them! Let's clean house this Christmas that we may be joy-full.

It is with joy something as James says it is with faith: it needs to prove its existence and its identity. A man may say, "I have joy," but he does not show it. Show me thy joy apart from life, and I by my life will attempt to show my joy. No one can prove that he is joyful by talking about it. You cannot prove the identity of your joy without deeds or looks. Joy is supposed to be contagious, and it is most catching from looks. One ought to tell it, not tell about it. It does not actually need words. Though it does help, to "make a joyful noise unto the Lord." Yet some silences are eloquent—silences like those of nature. Addison attributes rejoicing to the silent spheres in the realms of space.

"What though in solemn silence all
Move round this dark terrestrial ball?
What though nor real voice nor sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing as they shine,
'The hand that made us is divine.'"

It is good company to be in—the chorus of the spheres. And some people of few words are forever shining their joy into the world, eloquent with each casual greeting, with each hearty grip of the hand with each "good morning" and each "farewell," with each look of recognition and each salute from afar with the hand—eloquent of joy.

II. Contributed Joy. If "someone is always taking the joy out of life," someone else ought to be always putting it in. And some one is always taking it out; the cynic, the pessimist, the jealous

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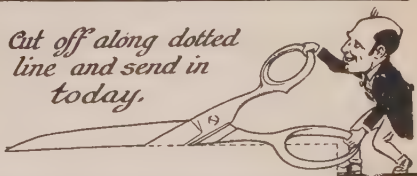
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man, the ingrate, the discontented, the envious, the slanderer, the gossip-monger, the tease, the dealer in sarcasm. What we greatly need in the world is men and women who will put joy into life. It is not enough to be joyful. You should be a joy to someone. "My joy are ye all," Paul writes to one group of readers. "Ye are our glory and our joy," to another. There certainly is some one who is to you a constant joy. There ought to be someone to whom you are a joy, incessant and increasing.

III. Vicarious Joy. "Rejoice with those who do rejoice, and weep with those who weep." Of course if there is vicarious suffering and vicarious sorrow, there must be vacarious joy—rejoicing on behalf of and rejoicing with. It is one of the divine attributes—and in man one of the divinest. "There is joy in the presence of the angels of God over one sinner that repenteth." Vicarious joy! In our worldly way we call a man a "good sport" if he can honestly congratulate the victor who beats him in the race, the contest, or the game. The losing football team pauses a moment to give a hearty cheer for the victors. It is not easy, but it is good sportsmanship! Vicarious joy!

There are three parables that Jesus told in quick succession which are parables of joy. They sometimes bear other names in classification, but in reality they are parables of vicarious joy. They are Christmas stories—almost Christmas carols. They are about good tidings of great joy. The lost were coming to Jesus and being found. The publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the Scribes—rejoiced? No! murmured, grumbled, complained, condemned. Then Jesus

held up to them the mirror of parable, in which, by contrast and by reflection, they might see themselves. And the one common element in all three stories is vicarious joy—rejoicing with the found or the finder of the lost. "What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and his neighbors, saying unto them, Rejoice with me for I have found my sheep which was lost."

And then the Lost Coin; and then the Lost Son. The way he came to be lost: voluntary departure from home, a far-country and much money. The way his lost condition worked itself out: riotous living, poverty, hunger, swine. The way he came to be found: he came to himself; he was sorry; voluntarily he went back home. And then the way his home-coming was received by his eldest brother, anger, resentment, jealousy, self-righteousness; there was no joy; he had not suffered in his brother's suffering; he could not rejoice in his brother's joy. He was the Pharisee and the Scribe. But the Father! He had compassion; met him halfway; asked for no explanations; interrupted his long-rehearsed story of penitence; gave him the best of everything; made a feast of rejoicing for all his friends, and that, Jesus said, is the way one ought to feel at the finding of the lost. Vicarious joy! "Even so there is joy in the presence of the angels of God over one sinner that repenteth."

That is heaven's joy. That is the Christmas joy. That is the joy of the Lord. "Enter thou into the joy of thy Lord."

Ideals

(An Object Sermon for Children)

REV. LESLIE E. DUNKIN, Huntington, Indiana

Equipment. A strong magnet and a steel pen.

Preparations. Have a boy to bring the strong magnet and a girl to bring the pen.

Assistants. A girl to operate the magnet.

Presentation. (The leader speaking.) I am going to place this pen in the middle of this table-top. Now I am going to ask Elizabeth to take that magnet and bring it up on the right-hand side of the pen. The rest of you watch the pen closely. There, the pen jumped from where it was toward the magnet. Now we will take the pen from the magnet and place it back where it was on the table. This time Elizabeth will bring the magnet up from the left-hand side of the pen. Now watch the pen closely. There, the pen jumped this time to the left toward the magnet. Can some one tell me why it jumped to the right the first time and to the left this second time? Yes, it is on account of the magnet.

Now, let's do it again, only this time we will give the pen and the magnet some names. Let us

imagine that pen as being some boy or girl, right where he or she is now. Then let us imagine that the magnet is the thoughts or ideals of this boy or girl. To the right of the pen, we will call it the "good" and to the left the "bad."

This first boy has his thoughts and ideals toward everything that is good. Now we will place the magnet or his ideal on the right hand side of the pen or the boy. Now watch the boy. See, that boy soon jumped toward the good himself.

This next time we will imagine it is another boy there in that pen. This boy has his thoughts and ideals toward bad things, so it will be necessary for us to place the magnet or his ideal toward the left of the boy or the pen. Now watch this boy closely. See, it is not long before the boy himself jumps toward the bad. Why did the first boy jump toward the good and the second boy toward the bad? Yes, that is it. It was on account of their thoughts or ideals.

Boys and girls, whatever you do, always

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remember this. You need not worry about where you yourself are. You watch your thoughts or ideals. If your thoughts or ideals are in the right, it will not be long before you yourself will be there, but on the other hand if your thoughts or ideals

are bad, it will not be long before you will be there. If you want to be sure of your thoughts and your ideals all you need to do is to center them upon Jesus Christ and what he would have you to do, and everything will be right with you.

The Defeat of the Strategist

REV. JOHN RICHELSEN, D.D., Niagara Falls, N. Y.

Text: "And there wrestled a man with him until the breaking of the day." Gen. 32:24.

God's plan of salvation demands of us sincerity rather than strategy. The approval of God is gained not by cunning but by submission. No tactical arrangements with man may be substituted for repentance toward God and a contrite heart.

Jacob was at the little river Jabbok, all ready to pass over into Canaan, when he was stopped. A casual reading of that incident might lead to lessons about wrestling all night with God in prayer. But that would be a superficial summary of the story. That is not the gripping, crippling, heart-breaking truth which seizes a man's conscience and will, when the deeper significance of that dramatic occurrence at Jabbok emerges. We must bear in mind how Jacob, when dawn came, asked for the name of his unknown antagonist. This does not fit in with a theory that Jacob spent the night wrestling in prayer with God, however strenuously he may have prayed while he was wrestling.

Jacob had known much about God. Yet it is evident that before he crossed the Jabbok he had never bowed himself in humble repentance, nor offered to God a broken and a contrite heart. It was the epochal, night-long struggle, which changed him, as it changed his name, from a Jacob, which meant Supplanter, to an Israel, which meant a Prince with God.

The experience of Jacob at Jabbok declares the method of God's dealing with unrepentant man. It is the message to men with burdens of ungiven sins: to estranged men, with inquietude of soul, who are being sought by God.

A man may desire to return to God, and may cleverly arrange to nullify human and material obstacles to his re-instatement, only to meet another combatant, by whom he himself must be overcome before such a man's return to God can be consummated.

Jacob was a man who desired to return to God. He had won success and prosperity in Mesopotamia. He had left behind him, in his homeland of Canaan, a deservedly bad reputation. But this did not seem to cast any shadow over his fortunes. Though he had entered the new country a bare-handed refugee, within twenty years after his compulsory emigration his wit and industry had made him a man of outstanding importance. Laban, his uncle and later his father-in-law, proved no match for his clever nephew. By indomitable will power Jacob overcame all handicaps. Family and riches came to him. At

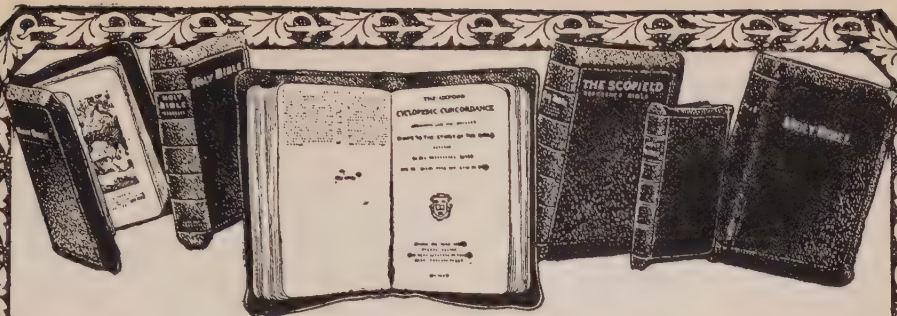
middle-age his career was an example of the qualities that win success.

But in the midst of his prosperity Jacob was homesick. The long exile had not blotted out remembrance of the country of his ancestors. The urge which had prompted his grandfather Abraham to forsake Ur of the Chaldees for Palestine, was in Jacob's blood. Fertile Mesopotamia, yielding plentifully to him, was not his home; and Jacob could not crush out of his heart the longing for his childhood land.

So in the far country Jacob was susceptible to the voice of the Lord which said: "Return unto the land of thy fathers." That restlessness was caused by Jehovah who had created Jacob for himself. Inquietude of soul is the experience of estranged men to whom God is calling. Jacob was not hardened. His yearning to return to the land of his fathers and rehabilitate himself in the country from which his sins had cast him out, was also a yearning to re-establish himself with God. Whether this was clear to Jacob at the first we do not know. Probably the deeper meaning of his inquietude was somewhat vague to him: Certainly he had no knowledge of the crippling contest in which he would need to engage before the consummation of his plans would be possible. The crossing of the Jabbok, we know, was to result not merely in an outward change from being a resident of Mesopotamia to becoming a citizen of Canaan, but in the vital inward change which a new name would forever commemorate. Because this was the real significance of his proposed return, the angels visited him to encourage his response.

Cleverly Jacob arranged to nullify human and material obstacles to his re-instatement. He resolved to fight the foes to his return. This was his answer to God's call. He faced those obstacles intelligently. There was in him no mental weakness or vacillation; in everything he exercised generalship and strategy.

Jacob did not permit his domestic entanglements to thwart his purpose. In a family conference he recited his plans in detail and gained the approval of his wives for the hegira, though it involved discomforts and dangers. You see a wise man cleverly handling a delicate situation without loss. He knew Laban would not let him go away unhindered with the possessions he had acquired. Yet Jacob succeeded in making his preparations for flight, as we read, "unawares to Laban." It required the skillful planning of a strategist. He placed a "seven days' journey" between himself and Laban, and when his enraged father-in-law



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finally overtook him, Jacob's tactical position was so greatly improved that he was able to force a satisfactory dissolution of his partnership with Laban.

These problems, however, were trivial in comparison with Jacob's one great obstacle to the return to Canaan. That obstacle was his brother Esau. Esau filled his horizon. Esau he had defrauded twenty years before; Esau he feared; Esau he must propitiate. Esau was the only worthy combatant to be considered. Could he overcome Esau? On that question he felt his final success would hinge. That was the lion in the path demanding all his ingenuity. Conquer Esau and he conquered all.

In handling the Esau situation, Jacob displayed the acme of his ability as a tactician. He sought the weak place in Esau's armor. Esau would be a terrific fighter; but Esau was gullible. He must not threaten Esau. He must appease him. Indirectly, and without offence, he must impress Esau with the fact that his brother Jacob had become a man of importance. This would enhance the appearance of Jacob's subjection and deference to him. It would magnify Esau's importance in his own eyes. So messengers were instructed to find Esau and announce Jacob's approach with the words, "thy servant Jacob." They were instructed to quote Jacob as using the words, "my lord," when referring to Esau. That would feed Esau's vanity. It would indicate to Esau that though Jacob, by deceit, had won the blessing of the birth-right, he had come to his senses during the intervening years and was ready to acknowledge the superior claims of Esau.

To break the first resistance of Esau's ill-will Jacob planned an astounding gift of goats and camels and asses. That meant tribute. It signified restitution. It intimated subjection. It was a plea for clemency. It was also flattery. The gift was spread out so as to be displayed to advantage. It was forwarded, as we read, "drove by drove." Again he carefully instructed the bearers of the gifts. Nothing was left to chance. The first impression to be made on Esau was of prime importance. In detail he rehearsed the method of procedure for the first drove, the second, the third and all that followed. Specifically he emphasized the phraseology to be used. Always they were to say "my lord Esau," and "thy servant Jacob."

After the gifts, the flattery, the tribute, Jacob was confident he could handle Esau in conference. He knew his brother. Esau was a man of sentiment, of passion, of feeling. He was governed by his emotions. Jacob would play on those emotions as on a harp, while he kept his own mind cool and calculating, alert to take advantage of Esau's impulses. So he conquered him before, so he would conquer him again. Everything was set and ready. Should not a man so clever, so energetic, so earnest, succeed? Especially so since what he desired to achieve was undoubtedly what God wished him to accomplish?

But here at Jabbok, at the place of crossing over, he is effectually halted. It was not Esau

whom he met and who blocked the way. It was an unknown combatant whom he had not taken into consideration. The next morning, after a crippling all-night struggle to fight his way over, he learned who his antagonist was and he named the place Peniel, for he confessed "I have seen God face to face." God hindered Jacob from crossing the Jabbok as a Supplanter, a conqueror and strategist. Jacob had planned to meet Esau. He met God. When he had finally yielded himself under the mighty hand of God, and received God's blessing, he was ushered into the Land of Promise, an Israel, a Prince with God.

Jacob needed first to get right with God. It was a bitter mistake for him to suppose that he could rid himself of the consequences of his sins by cunningly appeasing or overcoming man, without first taking account of God. His sin in the first instance had been directed against God, and to God was the accounting. At Jabbok Jacob learned what David was taught about his sin when he cried out in contrition to God: "Against thee, thee only, have I sinned, and done this evil in thy sight."

Peace with God, which is the gaining of Canaan, will not be achieved without repentance, "for we have all sinned," Jacob may have prayed God to help him fight God that night. What an absurdity! Yet is it an uncommon prayer? Have we no experience of futile prayers to help us in a course which, in effect, would mean the gaining of salvation without acknowledging the supremacy of God in our lives?

Happy the man who in the dawning of his soul's morning, yields himself under the mighty hand of God. "Repent ye, and believe the gospel." "I tell you, except ye repent, ye shall all likewise perish." "Repent ye therefore and be converted, that your sins may be blotted out." "A broken and a contrite heart; O God, thou wilt not despise." Have you planned for peace but thought to evade the direct issue with God? Then know of a Combatant who forever will bar your crossing over, until you have his blessing. No one may substitute cunning or strategy or clever arrangements with men and affairs, for repentance and faith and a contrite heart.

At Jabbok Jacob was ready for the casting of the die. The hour had struck for the final advance. He sent over Jabbok his wives and his eleven sons and all he had. Yet he himself delayed. He was alone. Were there misgivings? Had he overlooked anything in his calculations? Did forebodings trouble him, so he sought solitude? Was there a presentiment that all was not right? If so, such forebodings were dramatically realized, Out of the dark a hand seized him. It gripped tightly. What did it mean? Of course, an enemy. Who else would hinder him? It was a challenge. Very well, he would meet it. It must be Esau. A flash of light fell on the man's face. No; it was not Esau. Who was this combatant? Never mind: he would overcome him. In an hour he would have him prostrate, whoever he was. Not now, at the point of the consummation of his plans, might any human force thwart him. Through

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his mind flashed thoughts of the years of his work, now in jeopardy, of Leah, of Rachel, of his eleven sons, of Canaan the land of his fathers—God help him triumph! Why not? He always had triumphed over his obstacles. He overcame Esau and his father Isaac at the first. He overcame Laban first and last. He overcame all his handicaps in the far country. He can overcome Esau again. This terrible unknown enemy here at Jabbok shall not thwart him. But do what he would, Jacob could not prevail. In unyielding embrace the antagonists held each other through the long hours of an endless-seeming night. Then a hopeless dawn began to break. Gradually Jacob's strength ebbed. With a revelation of reserve power unused, the unknown combatant

crippled Jacob with a touch on the hollow of his thigh. Jacob was vanquished. Someone greater than any enemy he had contemplated held the pass to the land of his fathers and the reunion with his loved ones gone before. Only by permission of this antagonist, and his blessing, might Jacob enter.

At Jabbok, Jacob met God face to face. God conquered him. But God conquered him to bless him. He became a new man, God's man. Self-will was crippled. On the other side of Jabbok a great man went limping. No longer would he depend on his own prowess and cunning. A greater than himself had vanquished him. It was the defeat of the strategist. But Jacob had become Israel, a "Prince with God."

Prayer Meeting Department

DECEMBER MID-WEEK SERVICE

I know not by what methods rare,
But this I know: God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore, we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

* * *

I. WHAT ATTRACTS PEOPLE TO CHURCH?

"I was glad when they said unto me, Let us go into the house of the Lord." Psal. 122:1.

What attracts people to church? Why do those who love it come? Why do others not love it and not come? How can we meet the problem of leading the unchurched to love the church and come?

I. Why do those who love it come? What attracts them?

A social instinct does. The church is a social organization.

The music does. People almost universally love music.

The preaching does. To say nothing of its spiritual helpfulness, there is great intellectually stimulating and educational value in listening to good preaching.

The impulse to worship does. Man is a worshipping animal. He has an instinct for social worship and appreciates the privilege of coming together with others and engaging in the exercise of praise and prayer and adoration.

Spiritual homesickness does. We all need a church home as a resting place for the soul, as a feeding place for the soul, as a place of mutual sympathy and help. People feel this need and seek the Church.

II. Why do others not love it and not come?

There are some who hate the church. Why? In many cases it is simply because it rebukes them for their sins.

There are others who have simply grown indifferent

through neglect. They simply "got out of the habit of coming."

There are yet others who really do not know of its value. They were not brought up to attend. They do not hate the Church; they simply do not know it.

III. How can we meet the problem of leading the unchurched to love the Church and attend upon its services? This is a very grave and difficult question, hard to answer. We can only hope to offer a few suggestions that may be of value.

Get the children. Some one has said, "You can make something out of a Scotchman if you can catch him young." Catch people young.

Reach the parents through their children.

By persistent invitation. This is a day of advertising and of personal solicitation in business. Let us use the same means in "our Father's business."

By increased hospitality when people do come. Be very friendly. Let it be seen that the church wants them.

By wholehearted and winsome preaching of the Gospel of Christ. The gospel is good news. Let it be preached in the spirit in which good news is given. Earnest, interesting, faithful preaching of the gospel, good singing, good ushering, good lighting, good heating, good ventilating—these things will go a good way toward solving the problem of how to lead the unchurched to love the church and attend upon its services.

Another very great attraction would be holy living on the part of professed Christians. What some people say in the interest of religion is well enough, but their lives speak so loud the other way that men cannot hear what they say. Wanted! a revival of apostolic living.

II. DO YE NOT KNOW?

Rom. 6:16; 1 Cor. 3:16; 1 Cor. 5:6; 1 Cor. 6:9; 1 Cor. 6:19, 20

Expository Notes

Persons ask questions with differing motives. Sometimes for information; they want to know some fact themselves. Sometimes for examination; they want to know if some one else knows. Sometimes for suggestions; they want to put a certain idea into another's mind, or to start another to thinking upon a certain subject.

There are questions which we call "rhetorical questions." To ask a question is often the most effective way of saying a thing. The interrogative form is

often more impressive than the indicative. All orators know this—and practice it. The psychology is that a skilful question makes the hearer say in his own mind what the orator would say, and he thinks it is his own thought and “falls for it.” The real aim of oratory—or preaching, or teaching—is, not to dazzle, but to persuade. It is not so much to say it as to make your hearer think it!

Paul of Tarsus was a wonderful orator. To be sure, he disclaimed it to the Corinthians; but, truly, he was disclaiming a false ideal of oratory—the real article he possessed in a high degree.

Often the rhetorical question is a negative one. “Didn’t you see that?” “Don’t you admire that?” There is a suggestion of surprise, perhaps of disappointment, that makes the negative question peculiarly effective—“Don’t you ———.” “Why, I am surprised—I expected more of you?” That this is implied and not said, adds to its effect. A magazine paragraph recently called attention to Paul’s questions to Roman and Corinthian, “Do you not know ———?” With what may be a little touch of impatience, we would say, “Don’t you know ———?”

Rom. 6:16. The margin of the American Revision gives “bondservants” for “servants” in the text. “Servants” is not a strong enough word. It really means “slaves.” In our modern speech: Don’t you know that you are slaves of the one whom you obey? It doesn’t signify whom you call “Master.” Your real master is the one whom you obey. Not words, but actions decide the question. If you obey Jesus Christ’s commands, he is your master. If you obey Satan’s orders, you are the slaves of the devil.

1 Cor. 3:16. Paul has been using the figure of building. God is the architect; Paul is the contractor or builder; the Corinthian Christians are the building—a temple in which God may dwell. Does he mean the aggregate or each individual? If God dwells in the universal church, he can only do so by dwelling in each believer.

1 Cor. 5:6. There has been evil-doing in the church at Corinth. There is peril to all in close association with the evil-doer, for evil spreads. Then Paul reminds them of a common household occurrence. They have seen the small amount of yeast put into a large quantity of flour and covered up and left. Hours later the little yeast has permeated the entire amount of flour. Don’t you know—of course you do!—that a little leaven leavens the whole mass, if left in contact with it.

1 Cor. 6:9. Summing-up the whole problem of evil-doing, Paul refers to its inevitable consequences. If you expect to be heirs of God, joint-heirs with Jesus Christ, wicked deeds must be abandoned. Then in one earnest outburst: Don’t you know—of course you do!—that evil-doers shall not inherit the kingdom of God?

The list of varieties of wickedness which follows is made with an eye to the special sins of Corinth, impurity and avarice.

1 Cor. 6:19, 20. Paul returns to the thought of the temple. Here are a series of burning questions: Don’t you know that your body is a temple of the Holy Spirit? Don’t you know that you don’t own yourself? Don’t you know that you were bought at a high price?

Think on these questions and answer them from your own standpoint. What do they mean to you?

III. HEAVEN A REALITY

“We give thanks to God and the Father of our Lord Jesus Christ . . . for the hope which is laid up for you in heaven.” Col. 1:5.

Heaven is not a mere fancy or speculation. Christ said, “In my Father’s house there are many mansions; if there were not so, I would have told you.” In other words, if we had been deceived in our thoughts about

heaven, Christ says he would have undeceived us when he was in the world.

Now it is entirely natural for us to want to know as much as we can about heaven. When our friends go from us it is natural for us to ask where they have gone. Shall we see them again? Where and when shall it be? We are all like people that are going to emigrate; we want to know something about the land to which we are journeying.

I. We may know something about heaven.

“Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;” but that we cannot know the fullness of these things does not prevent us from knowing very much in regard to them. The reality is far beyond our comprehension; but we are given suggestions, even foretastes of heaven. There is a legend that Joseph threw chaff into the Nile as a suggestion to the people of Egypt in regard to the abundance that was laid up for them in the king’s granaries. Mariners have suggestions of the delights of tropical islands by the perfume of sweet spices and flowers that are wafted to them by the winds. So does God give us suggestions and foretastes of heavenly delights.

II. God wants heaven to seem very desirable to us.

We have read of a heathen girl who had been taught for some time in regard to Christian things. She was out at night, and looking up beheld the stars, and remarked, “How beautiful must heaven be when we get there, if the outside is so fair.” If the foretastes are so sweet, what must it be to be there? If the fruit is so delicious when we get a taste, what must it be to feast upon it? If the fragrance, carried upon the breezes from the shores, is so delightful, what must it be to wander in the fields of paradises? If the glimpses we get are so fair, what must it be to be there?

III. Do you ask where heaven is? “Where is heaven?” We cannot tell; but two things we do know, that it is both a state and a place.

1. It is a state. It is a condition of enjoyment we enter upon when we come to Christ and begin to follow him. As some one has said, “All the way to heaven is heaven.”

2. But it is, moreover, a place. It is as truly a place as New York or London or Paris. When we start on the heavenward journey we have started toward a destination. It is where God is, and Christ and the Holy Spirit and our loved one gone before.

3. It is not far away. Mr. Spurgeon says that measured by time the distance must be very short, for to the dying saint it is just a sigh and he is there! “To be absent from the body is to be present with the Lord.”

IV. What is heaven like?

1. Negatively. We are told what is not there. There is no sin there; no struggle with temptation. There is no sickness there. There is no sorrow there, no darkness, no fear, no death. The things we most dread are not to be found there.

2. Positively. God is there. Christ is there. The angels are there. Many loved ones are there. Many enjoyments await us there. “In his presence there is fulness of joy, and at his right hand there are pleasures forevermore.” When we come to that good home “we shall be like him, for we shall see him as he is.” “I shall be satisfied, when I awake in thy likeness.”

IV. THE DAYSPRING FROM ON HIGH

Motto for the Week: “Glory to God in the Highest and on earth peace, good will toward men.” Luke 2:14.

Hymn: “Joy to the world! the Lord is come.” Isaac Watts.

Scripture: Luke 1:67-80.

Thought: “The dayspring from on high hath visited us.” Luke 1:78.

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Have you ever heard how the astronomers pass the word along when one of their number finds a new comet or catches sight of an old one returning from its spacious wanderings? It is this way. There exists among the astronomers a regular organization for this purpose. It is world-wide and has two centers, one in Europe and one in America. The American center is Harvard University.

If, we will say, at the Lick Observatory in California, one of these mysterious celestial objects is discerned some night, the fortunate discoverer will at once telegraph to Cambridge, giving its position in the heavens. as soon as the orbit can be learned the facts about this also are sent to Harvard. Both reports are at once sent from Harvard under the ocean as fast as lightning can carry them to the European central station at Kiel, in Germany. From Harvard and Kiel the information is distributed by telegraph to the observatories of Europe and America. Thus, no matter what the weather may be at one place or at many, there will always be a number of trained eyes with their powerful lenses as aids, fastened upon the heavenly visitor, who will be under constant observation until he sees fit to leave our solar system and fly beyond the range of our prying telescopes.

For the sake of cheapness and accuracy a code is used in sending these messages, and at the end of each message, to serve as a check, a "control word" is given, a word that represents a number which is the mean of all numbers used in the message. It is interesting to know how much pains the scientific men take to get at these facts about invisible bodies floating aimlessly around in distant space—a knowledge not likely to be of the least use to anybody, if that can safely be said concerning any knowledge whatever.

But as we relate these plans of the wise men we are led to wonder whether we are half as eager to spread abroad over the world the infinitely important good news which was proclaimed out of the opening heavens two thousand years ago—the news of the advent of Christ, the Saviour!

The song of Zacharias, which suggests our Christmas meditation, is an exceedingly beautiful and meaningful song. It expresses with exactness and elegance the chief points of the plan of salvation, the doings of Christ's forerunner, and the mercy and motive of God in providing for our redemption. "The dayspring from on high hath visited us."

I. These words well express the joy of Christ's advent. This joy, this blessedness, is set forth under the idea of the rising sun. "The dayspring from on high hath visited us." The word "day-spring" is defined as "the dawn," "the beginning of day," or "the first appearance of the light." It is found quite frequently in the New Testament, but it is rendered by the word "East." It is much like our word "Orient," which really signifies the place of sunrise. "We have seen his star in the east" is a form of saying, "We saw his star in the day-spring." Our version is very happy in the use of the syllable "spring." In the land of Palestine there is almost no such thing as twilight. The sun comes out from behind the hills quite abruptly and is all on hand at once for the ordinary day's work of flooding the world with light.

The worth of Christ to the world and the joy of his advent are frequently set forth in the Scriptures under the idea of the rising sun, or star, or a light in the world. In Numbers he is spoken of as the "Star of Jacob." In Isaiah it is prophetically said: "The people that have walked in darkness have seen a great light." In Malachi it is said: "The Sun of Righteousness shall arise with healing in his wings." Similar descriptions are given in the New Testament by

John the Baptist, who was sent to bear witness that "that was the true light;" by Christ himself, who said, "I am the light of the world;" by Peter, who spoke of the "day star's rise in our hearts;" and in the Revelation, where Christ is spoken of as "the bright and morning star" and "the light of the New Jerusalem." What intense joy is implied when it is said: "The dayspring from on high hath visited us!"

We have read that near the North Pole, the night lasting for months, when the people expect the day is about to dawn some messengers go up to the highest point to watch, and when they see the first streak of day they put on their brightest possible apparel, and embrace each other and say, "Behold the sun!" and the cry goes around the land, "Behold the sun!" The world was in darkness. Long centuries had the people lain in ignorance and in sin. The cry of Zacharias was the joyful one: "Behold the Sun!" "Behold the Sun of Righteousness is rising with healing in his wings!" "The Dayspring from on high hath visited us!"

II. These words well expressed the purpose of Christ's coming. It was to give light. What the sun is in the material world that Christ is to us in the spiritual world. He is the author, the source of light. As the face of nature revives or withers according as the influence of the sun is increased or diminished, so the soul of man continues dead or is quickened according as the Sun of Righteousness withholds or imparts his invigorating rays. He hath visited our benighted world.

"The whole world was lost in the darkness of sin,

The light of the world is Jesus."

A band of fugitives were crossing an Eastern desert. The night was dark, but they determined to push on. Soon they lost their way and had to spend the night in anxiety and fear. It seemed as if the night would never pass. But almost all at once the sun rose, bringing daylight and showing the way of safety. Not one of them ever forgot that sun rising. So to the people of the world in their wanderings. They were lost—lost in the darkness of sin. But the dayspring from on high hath visited us, hath risen upon us, making plain the way of eternal safety. Christ is the dawn, Christ is our Dayspring, and the purpose of his coming was to give us the light that would lead us to eternal bliss.

III. But what is the source of all this blessedness? It is "the tender mercy of our God." The original statement is, "The mercy of the heart of our God." This seems to mean not only tenderness, but much more. The mercy of the heart of God is, of course, the mercy of his great tenderness, the mercy of his infinite gentleness and consideration, the mercy of his very soul of love. God shows his tender mercy in that he deigns to visit us at all. His great visit to us is in the incarnation of our Lord and Saviour Jesus Christ. The proclamation of the Gospel to a nation or to any individual is a visit of God's mercy. The entrance into our hearts of the Holy Spirit, wooing us to Christ and changing the current of our lives is a visit of God's mercy.

Our God shows his tender mercy in that he visits us with such wonderful and joyous results. Joy, peace, happiness, hope, heaven—these are all implied in the fact that the Dayspring from on high hath visited us. At this Advent season let us get into our hearts more of the blessedness we may have from the consciousness of the fact that the Dayspring hath visited us, that there is sunrise for our souls. And let us make known the message of Christ's coming to all the inhabitants of the world.

* * *

(We will have a Watchnight Service in the January *Expositor*. Ed. Exp.)



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Important Recent Books

Rev. I. J. SWANSON, D. D.

We quote the following from *The Lutheran*, because it is in line with our own practice in selecting only worth-while books—those which add to a minister's knowledge and power—for review in *The Expositor*:

"One of the faults of some ministers is that they do too much promiscuous reading and hence read to little purpose. Their reading is but another name for literary dissipation. Light reading, such as the best fiction, is not to be despised; but unless there is *select reading, the reading of books which enrich the heart and mind, the minister will not add much to his power as a preacher.*" (Italics ours.) It is better to read a few choice books that are worthy to be digested than to skim over the surface of many books and suffer from literary indigestion."

We are glad to have *Expositor* readers consult us, as they do, about books. This department, like all the others in the magazine, exists to serve your interests. Please address your inquiries about books, enclosing a stamp for reply, to the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut Street, Ravenna, Ohio.

Holy Bible. A. V. Text only. Small pica. Octavo. Keratol binding, limp, round corners, gilt edges. Oxford University Press, American Branch, New York. This Bible is intermediate in size between a pulpit—and a hand—Bible. It can be easily held in the hand. It is printed from clear, legible type, and is particularly suitable for use in poorly lighted rooms; or by anyone whose sight is beginning to fail. Order it by number—01607.

The New Testament, an American Translation by Edgar J. Goodspeed, Professor of Biblical and Patristic Greek, University of Chicago. 481 pp. University of Chicago Press, Chicago, Ill. Dr. Goodspeed is recognized as one of our foremost Greek scholars. He is the author of several important books on the N.T., and has taught N.T. Greek for over a quarter of a century. Recent MSS. discoveries have shown us that the N.T. was written not in a special kind of Greek—"Biblical"—Greek earlier scholars called it—but in the Greek commonly spoken in Palestine at the time the N. T. books were written. Dr. Goodspeed therefore maintains that as its messages were given in the living, common language of its day, so its translation for Americans ought to be in the living, common speech of our day. Is not this exactly what we wish in a modern translation? This translation is based on the Westcott and Hort Greek text; it is simple, direct, dignified and forceful, employing words and phrases in their American, instead of merely English, usage. The book is printed in the modern way, properly paragraphed, instead of being arbitrarily divided into verses. The type is beautifully clear and the binding worthy of such an important book. Nothing can ever take the place of the King James version—its language has a beauty and spiritual glory all its own; but with the help of Dr. Goodspeed's translation you will be able to see new meanings in the Old Book.

Tarbell's Teachers' Guide to the International S.S. Lessons for 1924. 432 pp. Eight full page illustrations. Two large maps. Revell, New York. The wealth of material in this book is remarkable—expository, historical and geographical backgrounds, light from Oriental customs, illustrations and hints on teaching methods. It is all usable and helpful.

Snowden's S.S. Lessons for 1924. 378 pp. Macmillan, New York. Dr. Snowden gives little space to the historical and other backgrounds of the lesson, but goes straight to the heart of its teaching, and applies it to the life of today. His expositions are concise and

illuminating. He emphasizes the distinctive teachings of the lesson by putting them into heavy, bold-faced type. With each lesson are suggestive questions and topics for research on the part of the pupil.

At Home in the Bible, by T. H. Darlow, M.A. 327 pp. Doran, New York. The author was for twenty-five years Literary Superintendent of the British and Foreign Bible Society. These seventy-four brief meditations are reprinted from "The Bible in the World." Ministers will find fruitful suggestions for sermons in these illuminating papers. They are admirably suited also for devotional reading.

Folk-Lore in the Old Testament, by Sir J. G. Frazer. Abridged edition. 476 pp. Macmillan, New York. It is sufficient to say that this work is by the author of "The Golden Bough." It is a book that will add to the value of the working library of any minister, because it embodies studies in comparative religion, legend and law, by one of the greatest authorities in the world on the subject. It shows that the spiritual religion of Israel, with its noble conceptions of God and man and their mutual relationships, is of Divine origin; and that the O.T. itself makes reference to survivals among Semitic peoples of crude primitive religious ideas and practices, which Israel outgrew under Divine tutelage.

The Golden Bough, by Sir J. G. Frazer. 752 pp. Macmillan, New York. New, one volume edition. Every student of comparative religion knows this to be the great, standard work on its subject. It is rich in both description and interpretation of practices of magic, nature worship (especially tree-worship), taboos, the myths and rituals of Adonis and Osiris, the life and death of human gods, the custom of the scape-goat, the fire festivals of Europe, our debt to the savage, and the theory and practice of the external soul. It opens up vistas through which we see the worship and religious ideas of earlier man, and casts light upon ancient superstitions and religions; some of which survive in our day.

Christian Literature in Moslem Lands, 306 pp. With Illustrations and maps. Doran, New York. Prepared by a committee of the Foreign Missions Conference of North America, with the assistance of various European societies. It gives an interesting and authoritative survey of the activities of the Christian and Moslem Press in all Mohammedan countries. There is a crying need in these lands for books that will bring them into contact with the best there is in our Western thought and life, and with Christianity in particular. Dr. Macdonald, who is one of the greatest American authorities on Mohammedanism, says "the Moslem world is hungry for reading."

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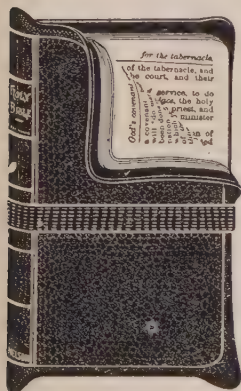
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The Ways of Ah Sin, by Charles R. Shepherd, Th.D. 223 pp. Second edition. Revell, New York. A startling but evidently authentic story of the "seamy side" of Chinese life in this country, with its Tongs, which practice blackmail and terrorism and murder; its wholesale dope-seller whose business degrades hosts of Americans, its imported Chinese slave-girls, its commercialized gambling, and other criminal practices. This is not an indictment of the whole Chinese people, but a grave series of charges, accompanied by the evidence, against numerous bodies of Chinese criminals. The author has worked for many years among the Chinese, seeking their moral and religious welfare. He has the confidence of officials the police, and the immigration authorities. Every American ought to read this book and then for the sake of the many decent law-abiding Chinese and for the sake of our own country men urge the U. S. Government to investigate the situation and find a remedy.

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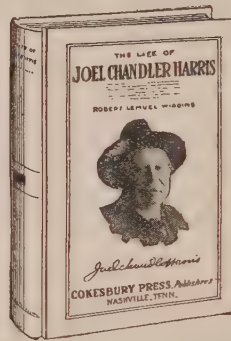
A Study of International Government, by Jessie Wallace Hughan, Ph. D. 401 pp. Crowell, New York. This volume on international government is timely, since America, as never before, is studying this question. Dr. Hughan traces its development from classical times down to the Papacy in the Middle Ages, and onward to the present League of Nations. She analyzes the constitution and achievements of the League, and discusses its specific problems in the light of economics, biology, and social psychology. Her survey is wide and accurate. Both the student and the general reader will find basis in this comprehensive and dependable volume for forming an intelligent opinion on the organization and functioning of international government.

Things Remembered, by Arthur Sherburne Hardy. 311 pp. Illus. Houghton, Mifflin Co., Boston. A book of reminiscences, which like good biography, is rich in the "philosophy which teaches by experience." "Things remembered," tells the story of a varied and brilliant career. The author comes of a distinguished New England family, was educated at West Point, became professor of mathematics at Dartmouth, subsequently edited *The Cosmopolitan*, and afterwards entered the diplomatic service of the United States. He served successively as minister to Persia, Greece, Roumelia and Serbia, Switzerland, and Spain. Strange peoples and scenes, great personages, political happenings of importances and interesting personal experiences at various Courts, are mirrored in these delightful pages.

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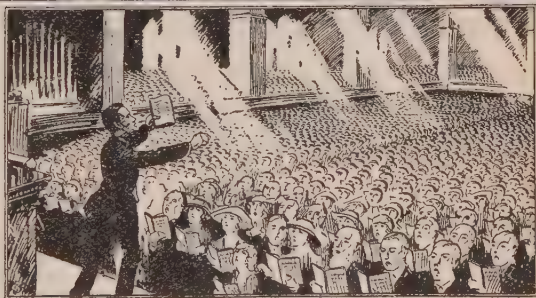
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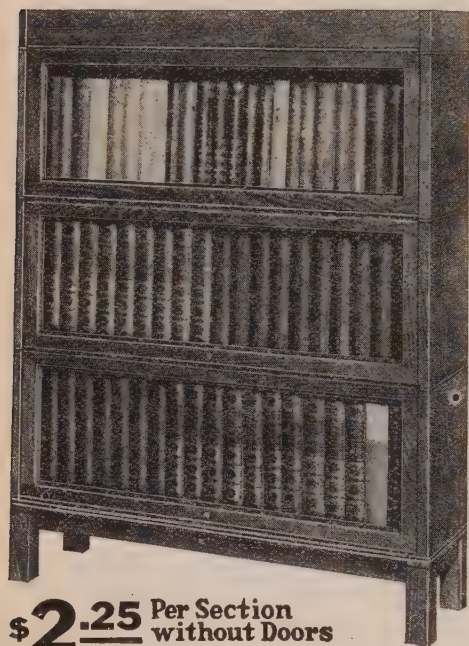
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A Short History of Christian Theophagy by
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Egyptian Mythology by W. Max Muller. Marshal
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Practical Lectures on the Book of Job by Frank
E. Allen. 303 pp. Fleming H. Revell Co., New York.
This author, pastor of the Reformed Presbyterian
Church, Winnipeg, Canada, writes from the extreme
conservative standpoint. However, the book is not a
commentary, rather a series of homiletical addresses
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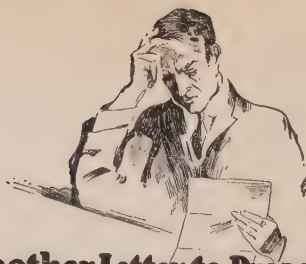
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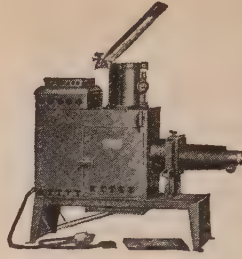
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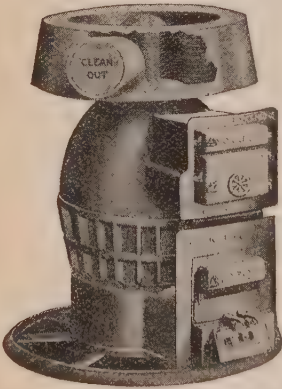


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29 And O'phir, and Hāv'i-lah, and Jō'bāb: all these were the sons of Jōk'tan.	B. C. 2347	from thence them abro the earth.
30 And their dwelling was from Mē'shā, as thou goest unto Sē'phar a mount of the east.	1 Chr. 1. 4.	10 ¶ Th of Shēm: years old,
31 These are the sons of Shēm,	ch. 9. 19.	two years

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Religious Review of Reviews

NEWS

The new Czechoslovakia Church retains much of the ritual of the Roman Catholic Church, but conducts its services in the common tongue, gives the Bible to the people, and seeks to make the religious life a vital factor among them.

The Zionists are planning to develop the hot springs near Tiberias, one of the most ancient and famous health resorts in the world. They are investing \$250,000 in the project. These springs are in the shore of the Lake of Galilee.

Before North Dakota embarked on its trial of socialism its state debt was \$300,000. When it closed the venture, three years later, the debt was \$7,500,000. The taxes had increased one-third. The taxpayers ought to be cured of socialism for all time.—*United Presbyterian*.

* * *

The parish of Trinity Church (Episcopal), New York City, is doubtless the largest agency of its kind in the country.

Trinity parish received its charter from King William III in 1697, so the 225th anniversary was celebrated last year. Trinity Church was chosen as the depository of a bust of James, Viscount Bryce, a gift to the American people by the Sulgrave Institution. Last November the service flag of the parish, with its 910 silver stars and 38 gold stars, was furled with solemn and impressive ceremonies, and put away for permanent preservation.

There are nine churches in Trinity parish, manned by a staff of eight vicars and twelve curates in addition to the rector, Dr. Caleb R. Stetson. The total number of communicants in all these churches was 9,590; Sunday School teachers and scholars, 2,612.—*Record of Christian Work*.

* * *

The Destructive Rat

Frederic J. Haskin quotes authorities to the effect that in 1910 rats in the United States destroyed \$80,000,000 worth of food and other property. In 1916 the amount was \$180,000,000, in 1919 \$300,000,000 and this year rats are expected to do \$1,000,000,000 worth of damage. Rats are among the most efficient disease carriers that we have. They have taken bubonic plague all over the world. Their connection with typhoid, scarlet fever, diphtheria, meningitis and tuberculosis is also being investigated. Rats are flea-infested creatures, and that alone makes them both dirty and dangerous. The rat ought to be exterminated. It is a staggering liability in the view of the economist and a frightful menace to health and life in the view of the scientist. The rat can be exterminated if every householder and business concern become sufficiently interested to free their premises of this dangerous and repulsive pest. It is one of the rodents after whose name ought to be written the word—"extinct."—*United Presbyterian*.

Rats and mice are now laying an annual tax of ten dollars upon every man, woman and child in this country.

* * *

Valuable Manuscript Recovered

A dispatch from Berlin tells of the theft from the Marien-Bibliothek, in Halle, of the only existing manuscript copy of Luther's Catechism, in Luther's own handwriting. The theft was traced to a high official

who was known as a lover of books and a frequent visitor to libraries. A search of his home and the homes of some of his relatives brought to light 180 old books.—*Lutheran Standard*.

* * *

"Miss L. Eugenie Eldridge, organist of the South Chatham Methodist Episcopal Church, has the honor and distinction of having served one church society as organist for fifty-seven years of continuous service," writes Rev. H. E. Moore, pastor at South Chatham. "It is doubtful whether this record can be duplicated in this denomination or any other. Miss Eldridge has filled other positions for long terms. For twenty years she was secretary and treasurer of the Ladies' Aid. She has been superintendent of the Sunday School for the last twenty years and is still serving in that capacity. Uncle Joe Cannon will have to surrender the palm to Miss Eldridge."—*Zion's Herald*.

* * *

A memorial window to Mary Slessor, the famous Calabar missionary, is to be unveiled in the Victoria Art Galleries of Dundee, by the Prince of Wales, on his visit to the Scottish city.

* * *

Feng Yu Hsiang, known as Gen. Feng the Christian soldier, has been elected by the North China Conference, as lay delegate to the Methodist Episcopal General Conference, which meets in Springfield, Mass., next May.

* * *

When the Rev. and Mrs. John James Parish, of Minnesota, celebrated their golden wedding recently, all their five sons, all Methodist ministers, came home to join in the observance.

* * *

Edward Payson Dutton, one of the well known publishers of New York, whose firm of recent years was known as E. P. Dutton and Company, who died last month at Ridgefield, Conn., in his ninety-third year, made a fortune by publishing the American edition of Dean Farrar's "Life of Christ," a manuscript which other publishers had rejected on the ground that there was no demand for another book on the subject.

* * *

Pulpit Editorials

Dr. William L. Stidger, of St. Mark's Methodist Church, Detroit, advocates very strongly the use of pulpit editorials, short articles on civic and other topics which do not naturally fit into a sermon, and read by this pastor in the early part of the evening services before the sermon. Subjects he uses are such as: "The Municipal Ownership of the Street Railways," "The School System of Detroit: Is It Good or Bad?" He is planning a series on "Health and Happiness," etc.

Concerning the pulpit editorial he says it should be written and read word for word, to avoid devoting too much time to this feature, which should not consume more than ten minutes; for the sake of absolute accuracy; because it has more weight with people; where the pastor preaches extemporaneously it adds variety to the service; it will enable the pastor to provide the newspapers with copies of it when they desire it.

The pulpit editorial, Dr. Stidger says, will help link the church up with every day life, and through it he can give the people of the community accurate and

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reliable information upon public questions.—*Evangelical Messenger.*

* * *

More than 1,000 daily newspapers in the United States are printing the syndicated selections from the Bible every day. The press of Canada, Alaska, Hawaii, Virgin Islands, Porto Rico, and the Republic of Panama have joined the syndicate and it is said that these selections are read by many who would not otherwise see any part of the Bible.

* * *

According to Dr. H. K. Carroll, the best authority on church statistics in the country, the Protestant Churches in the United States increased their membership by 828,000 last year and the Catholic Church by 89,000. The comparatively small increase in the Catholic Church in recent years is accounted for by the decrease in immigration, from which they have always gotten their large accessions. Dr. Carroll says that although the Catholics claim 18,000,000 they have only 15,500,000, while the Protestant Church membership is 27,000,000. The Catholics count all baptized persons, whether they attend church or not.—*United Presbyterian.*

* * *

Rev. Gervaise Roughton, pastor of Wesley Chapel, Methodist Episcopal, Cincinnati, has just entered upon his twenty-seventh consecutive year of service in that church. Wesley Chapel is widely known as "the Mother of Cincinnati Methodism" and also as "the Storehouse Tithing-Plan Church." It is probable that Mr. Roughton's record as pastor of this church for over a quarter of a century is unequalled anywhere in American Methodism.

* * *

It is a common saying on the Continent that the result of the war was a military victory for France, a political victory for England, an economic victory for America, a cultural victory for the Jew, and a religious victory for the Roman Catholic church.—*Dr. Adolph Keller.*

* * *

Educational missions in Turkey are threatened by an order, issued last March, by the Turkish ministry of Education ordering that the Turkish language, Ottoman history and geography be taught in each mission school by three separate teachers who shall teach no more than 18 hours a week each, who shall be appointed by the Turkish ministry itself, but whose salary shall be paid by the mission school.

How can teachers appointed under such conditions fit into a mission school?—*Record of Christian Work.*

* * *

GENERAL

Bootlegging Under the British Flag

After reading many supercilious and worse remarks in English papers in regard to American Prohibition laws, it is refreshing to come across the following generous paragraph by "Viator" in the *Scottish Chronicle*:

"There is a rising tide of indignation in this country against the continued flouting of the American Prohibition law by 'boot-leggers' who sail under the British flag. It is evident that there is in Great Britain a secret organization of wealthy adventurers who are

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growing richer still on the proceeds of their unlawful gains; and the time has come to put an end to their activities. I have no belief in Prohibition, either morally or legislatively; but I do believe in the right of every nation to regulate its own domestic life, and it seems to us that Americans have grave reason to doubt the *bona-fides* of our professions of friendship and good-will so long as we tolerate this outrageous assault on their internal administration. They are making a great experiment; and British ships, British seamen, and British capitalists are doing their best to smash it and render it ridiculous in the eyes of the world. If U. S. politicians resume the old game of 'twisting the lion's tail,' we shall have ourselves to blame."—*The Living Church.*

* * *

The gullibility of the English public is in some instances, severely taxed. The London *Daily Mail*, August 31, 1922, has this extraordinary bit of "news": "A water shortage has caused concern at Frostberg, Maryland. Consulting engineers report that the dearth of water in the reservoirs is due to the excessive consumption of water by the illicit liquor stills in the town. There are more than 100, the engineers say, and they use water at the rate of 200,000 gallons an hour." Comment seems unnecessary!—*United Presbyterian.*

Tobacco

A physician wrote to the editor of the *Saturday Evening Post*, protesting against the practice of its story writers in persistently bringing in subtle references to the use of cigarettes by the heroines, with the evident purpose of popularizing the practice among women. He received a reply signed, "The Editors," in which is this statement:

"It may interest you to know that the *Post* has just discontinued entirely, at a cost of some \$300,000 a year, the advertising of cigarettes, and that while we may not feel as strongly against them as you do, we are always careful, wherever possible, to edit them out of both pictures and reading matter."

When the editors of a great magazine throw aside \$300,000 per year because of some one thing, it is time for those who think that the sentiment against tobacco is not making headway, to cheer up.—*Will H. Brown.*

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Making Engagements Now for 1924

"Please give amount to be raised and Church membership."

Clarence DeMar, the sprinter, who won for the third time the Boston Athletic Club Marathon, in a terrific 25-mile grind, was opposed by seventy athletes, all much younger than himself. DeMar, who is 35, made this statement in an article in *Association Men*: "We all know that clean habits have much to do with success. Personally, I have never smoked, and I signed the temperance pledge when I was thirteen." It is the same story over and over again. The athlete who wins is the one who doesn't smoke.

* * *

Prohibitionists are constantly amazed by the success of wet propagandists in "getting away with" absurd and false claims. It seems that they would be thoroughly discredited by the consistent failure of their prophecies, and yet even today their ridiculous predictions frequently impress the casual listener. They said there would be a beer rebellion if the United States dared to pass a prohibition law. There wasn't. They said that hotels simply could not run without bars, but today we see vast new hotels springing up in nearly every city. They said that throwing saloon property on the market would absolutely demoralize rents and that the realty business would be in a panic, but saloon locations today all over the country are bringing two and three times the rent they formerly brought.—*Clarence True Wilson.*

* * *

A young clergyman came up to Dr. Harris E. Kirk after a church meeting in Baltimore and said, "I want you to get me into a city church, for the Lord never intended me to preach to farmers." Dr. Kirk's advice was: "You stay where you are. City men work their brains all the week, and they have no brains to spare to appreciate you on Sunday. The farmers work with their hands all the week, and rest their brains, so

that their brains are very active on Sundays."—*Christian Register* * * *

Trickery and Credulity

The Charity Organization Society of New York tells of a beggar who is in the custom of dressing excellently and appealing only to men of apparent wealth. The beggar tells the men that in spite of his good looks he has been two days without food. He explains, "My only asset is my appearance and for it I have sacrificed the necessities of life." So the kind-hearted New Yorker is very likely to place a bill in the man's hands. As a matter of fact, investigation shows that the miserable mendicant has averaged a daily income of thirty dollars through his begging. If he "works" three hundred days a year his annual income comes to nine thousand dollars, which might do something to explain his prosperous appearance.—*Christian Work.*

* * *

Concerning the use of light wines and beer by the troops, a French officer says:

"Light wines are as bad for men as whiskey, for men drink enough to get drunk, and that is all that whiskey can do. The arguments for light wines and beer are as false as the pit."—*Record of Christian Work.*

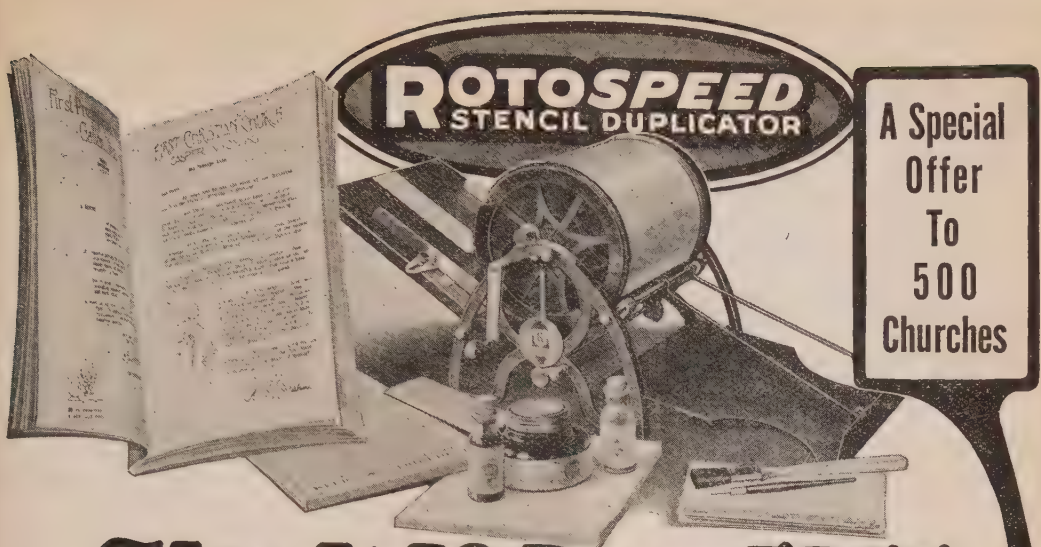
* * *

A Moslem gentleman was being shown round the wards of the Church Missionary Society hospital at Yezd, Persia, the doctor explaining the X-rays and electrical apparatus. As they passed through a surgical ward the visitor said:

"All these things are very wonderful, but I see the most wonderful of all."

What was it? Simply an English woman, a nurse, dressing a sore leg. A Moslem would not have touched the leg with a pole.

"A religion that can do things like that," said the visitor, "must have more in it than we Moslems have given it credit for."



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Protestants in Rome and Catholics in Cleveland

Two newspaper items which come simultaneously to our attention furnish an instructive contrast. The first is an announcement, which seems to be unofficial and may not be altogether authentic, that the Italian government has warned the Methodists in Rome that it will not tolerate the existence of the conspicuous Protestant school whose commanding site upon one of the hills of the ancient city is an affront to the Catholic people of Rome and an insult to the Holy Father. Catholicism, we are informed, is the religion of a majority of the population and Protestantism must confine itself to humble locations. Whether or not this is the definite pronouncement of the government, it represents with entire accuracy the attitude of the Catholic church, which has long been raging at the insolence and effrontery of these Methodists who refuse to confine their operations to the side streets. The other item comes from Cleveland, Ohio, where a movement is on foot to raise three million dollars for a Jesuit university. The appeal is to all citizens regardless of creed, and there will doubtless be generous response from many non-Catholic citizens who consider that the Jesuit control is merely an incidental feature. "The money is to be used"—we quote an editorial in a Cleveland daily—"in starting the great building project that is to provide the new university, successor of St. Ignatius college, with a spacious and beautiful home on the eastern heights, where thousands of youths not now provided for in that important respect may pursue college studies in all the liberal arts and sciences under auspices and within environments approaching the ideal." That, as we understand it, is what the Methodists are trying to do in Rome—and on the heights, too. The long story of Catholic failure in Italy ought to entitle some other group to a right to see what it can do. The history of Catholicism in Rome, much of which it ought to be glad to let the world forget, gives it no equitable claim to a monopoly. Protestant prospective donors in Cleveland ought to have a full knowledge of the attitude of the Catholic church toward Protestant institutions. But it is a little hard to have satisfactory reciprocal relations with an organization which claims equal rights where it is in a minority and exclusive rights wherever it has the power to enforce them.—*Christian Century*.

* * *

Foreign Americans

1. New England is more Latin and Slavic than American.
2. The Portuguese dominate old Cape Cod. Within fifty miles of Boston are eleven cities of over 100,000 that are more than fifty per cent foreign.
3. The Slavs are in the majority in the anthracite regions of Pennsylvania and West Virginia.
4. The Great Lake cities of New York, Ohio, Indiana and Illinois, are Slavic and Southern European.
5. The iron mines of Minnesota are Austrian and Finnish.
6. The coal fields of Illinois, Missouri, and Kansas are Italian and Slavic.
7. In whole counties of Iowa and Nebraska Bohemians predominate.
8. The Russians dominate certain counties in North Dakota.
9. The great rural wheat fields of the Northwest are largely Scandinavian and German.
10. The mines of Colorado and Utah are filled with Southern Europeans, Mexicans and Russians.
11. There are over a million Spanish-speaking people along the Southwestern border.

Continued on page 376

Personal Holiday Greeting Cards



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The use of the motion picture is increasing in church and Sunday School and many programs are made up for the Christmas season, chief among them being *The Christ Child*, the beautiful story of the events surrounding the birth of the Saviour at Bethlehem.

In lighter vein is *The Night Before Christmas*, a dramatization of Dr. Clement C. Moore's famous poem, "A Visit From St. Nicholas;" *Scrooge*, from Dickens' Christmas Carol; *The Beacon Light*, an allegorical piece staged in a village on the coast of Nova Scotia. While the father has gone to the aid of a ship in distress, the mother at home gathers the children around her and tells the story of the Nativity; *The Fairy and the Waif*, a tale of how a beautiful little girl befriended a poor little gamin of the streets and brought the Christmas joy to his heart.

Most popular of all the films for presentation during the Holiday season, is *The Christ Child*, enacted with reverence and art, faithful to the atmosphere and circumstances that surrounded the early days of Jesus: the Annunciation, the visit to Elizabeth, the journey to Bethlehem; the message of the angels to the shepherds of Judea, the feasts at Herod's Court, the star in the East and the three Wise Men, and the finding the Christ-child in the manger.

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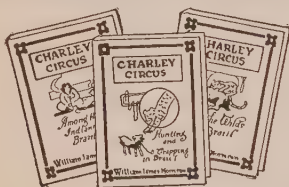
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THE HOLT CONCERN, Warren, Ohio

Continued from page 374

12. The Pacific Coast has thousands of Japanese and Chinese along its entire length.

They are all here in the providence of God and their children may return to the land of their fathers and carry democracy—religious, political and industrial—around the world.—*Missionary News.*

Our neighbors—what will we do with them? Or, what will they do to us?

* * *

The Panama Canal

All the Canal's nine years, except three, have been paying years. But the margin in the year just ended is so much bigger than in any previous year that no doubt can longer exist of the earning power of the big ditch.

Receipts from Canal tolls are paying all expenses of operation, upkeep, depreciation, interest at 8 per cent on the Canal bonds, etc., leaving a net balance of \$60,000 to \$70,000 a month. We have written off about \$100,000,000 of the Canal bond of about \$375,000,000.—*From a Panama City Paper.*

* * *

What the Country Church Is

It is a Teacher, giving knowledge to the ignorant.

It is an Evangelist, bringing the good news to the lost.

It is an Altar, where God and his people meet.

It is a Servant, working for all.

It is a Minister, helping all who need.

It is a Co-operator, doing team work with school and home and farm organization.

It is a Uniter, making a neighborhood into a community.

It is a Landmark, by which travelers may shape their journey.

It is a Center, to which all country roads lead.

It is a Starting Place, from which the country sends new life to the town.


It is a Home, sheltering many children, who are one brotherhood in Christ.

It is a Sower, sowing seed of the Kingdom.

It is a Defender, stern and strong against all the foes of its people.—*Dan B. Brummitt.*

* * *

Some time ago we met a young widow with six children and a nursing baby. The caste council had decided that as a widow she could have no food during the day for a year, but she could have one meal at night. She could have water, however. She is only one and this is only one of the many sad, hard ways in which caste manifests itself. I quite agree with one who said, "There is only one woman against whom I feel bitterness sometimes in my heart. She is the woman who dabbles in Eastern philosophies without ever making a serious study of their bearings and significance, who plays daintily with the pitch of Hindu idolatry, who goes into ecstasies over the chains which other women wear, who uses and enjoys to the full the liberty which Christ confers upon her, and forgets or denies him."—*Miss Jessie I. Peters, India.*



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The Bible Railroad

REV. JOHN J. ROSS, Northfield, Ohio

(In sending the following the writer says: "Just as we were ready to start services I had railroad tickets distributed. These tickets were entitled From Earth to Heaven. They can be secured from Asher Pub. Co., St. Paul, Minn. Near the close of service, after I had preached, I stepped down from the pulpit platform and called, 'All tickets, please. Your tickets must be examined.' I had a card-punch in my pocket and punched a few tickets near the front and returned to the pulpit, spoke a few words about people trusting almost everything else but God's plan of salvation and hope to get into heaven. Examine your tickets, be sure the way you are living and going and doing will land you in heaven. Closed with benediction.")

(The idea in this sermon is striking, original and well worked out. We are glad to give it for its suggestiveness.—*Ed.*)

Text: "And an high way shall be there, and a way, and it shall be called The way of holiness; and the unclean shall not pass over it; but it shall be for these: the wayfaring men, yea fools, shall not err therein." Isa. 35:8.

It occurred to us that we might compare the Bible plan of redemption to a railroad. This we have done in the hope that it might be to spiritual profit.

I. The Book of Rules. The Bible. As we start out we find the Bible a safe Book of Rules to follow all the journey along. The Book says concerning its teachings and authority, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Friends, as you start out on your journey, be sure you have the Lord's Book of Rules of the Bible Railroad under your arm.

II. The Road Bed. Straight. The road bed is straight and level, the valleys are filled and the mountains laid low. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God, Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed."

III. The Ballast. Solid Rock. In order to prevent wrecks the railroad must be on a sure foundation, for the testing time is sure to come and reveal the construction and the strength of the foundation. "He is the Rock, his work is perfect for all his ways are judgment: a God of truth and without iniquity, just and right is he." And that Rock was Christ. "For other foundation can no man lay than that is laid, which is Christ Jesus."

IV. The Main Line. Salvation. Be sure you start on the main line, which is salvation. "Neither is there salvation in any other." "Without the shedding of blood there is no remission." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life."

V. The Right-of-Way. Blood Bought. The Lord God surveyed the Right-of-Way and it was purchased at a very high price by the Lord Jesus Christ on Calvary. This brings to our attention the fact that this is a mountain road and it is ever climbing upward. Jesus said, "I am the way, the truth and the life." Keep in the right-of-way, it is your privilege and no man has the right to challenge your presence there.

Sometimes cars become uncoupled and are lost from the train. In religion that is called back-sliding. There are sidetracks and little spurs that carry you off the main line. How provoking to be traveling somewhere and discover that you have been misdirected to some little spur road when you desired to travel on the main line! In Christianity we call these misdirectors, false prophets. They are inventors of false religions and misconstrue the meaning of the true Word of God.

VI. The Rails. Truth. The rails are rightly divided truth. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "Thy Word is truth." Let us call the rails, faith and works. "The just shall live by faith." Faith! In faith we cannot have narrow gauge men. They must measure up to the standard.

VII. The Superintendent of the Road. God. God's hand is on the throttle of the universe. God is the Superintendent of the Road. He issues all the orders. To keep things running smoothly his orders must be carried out. Reports are to be made to him at intervals, as often as possible in prayer. "God is our refuge and strength, a very present help in trouble."

VIII. The Engine. Love. The engine possesses motive power. It is propelled by the fire of love. "God is Love." "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." "We love him because he first loved us." The love of God as it burns and surges within our breast is the propelling force that moves the Christian.

IX. The Engineer. The Holy Spirit. The engineer we will think of in this connection is the Holy Spirit. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." "When he, the Spirit of truth, is come, he will guide you into all truth."

X. The Conductor. Christ. "For it became him, in bringing many sons unto glory, to make the Captain of their salvation perfect." Jesus is the Captain of our salvation. Have you the Conductor on board? When Christ becomes the Captain of our salvation, he controls us and changes our lives and he conducts us straight to the wished for destination.

XI. The Headlight. The Word. The headlight is like unto the Word of God. "The Word is a lamp unto my feet, and a light unto my path." There is a sense in which the Word of God is a lamp to our feet. We must be faced in the proper

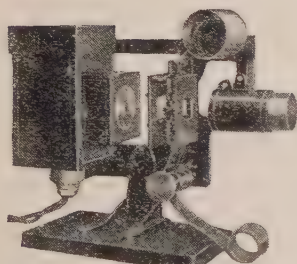
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direction and use the light the Word gives to make the way ahead plain and safe. It throws a wonderful light upon the way we have to go.

XII. The Signals. Warnings and Promises. We come now to the signals. They are of two kinds, warnings and promises.

Red signals. "Repent and turn yourselves from all your transgression, so iniquity shall not be your ruin."

The Blue or Green. Here we have burning promises that tell us to advance with caution.

The White. Purity. "And every man that hath this hope in him purifieth himself, even as he is pure." Heed the signals. Strive to live as Jesus would have you live. Be careful to read the signals correctly.

XIII. The Switches. Temptation. The switches are temptations which would carry redeemed as well as unredeemed off the Main Line. Here is where many young people have their troubles. They smile at the right track and temptation is so strong that they play around with sin on the switches and many a smash-up takes place and a young life is ruined and it is a sad sight then to see one with a crippled and blasted character.

XIV. The Curves. Straight Road. There are not any curves to this road. It is straight. "Straight is the gate and narrow is the way which leadeth unto life." "Make straight paths for your feet lest that which is lame be turned out of the way."

XV. The Time-Table. Now. "Redeeming the time." "For he saith, I have heard thee in a time accepted." "Behold, now is the accepted time; behold, now is the day of salvation."

XVI. The Schedule. On Time. "Sealed unto the day of redemption." Eph. 4:30.

XVII. The Passengers. Believers. The passengers are made up of believers in the Lord Jesus, who have been saved by grace. "Believe on the Lord Jesus Christ and thou shalt be saved."

XVIII The Cars. Churches. The church is the car on which to get aboard. "Come thou with us and we will do thee good." Some people would rather travel on a hand-car of home-made, hand-made religion than ride with Christ.

XIX. The Depots. Church Services. The depots are the church services and revivals. As we pass the stations we find a great many people looking on and they seem to ask, "Where are you going?" The conductor calls out all aboard. None of them moves. Sometimes there is a hurry and flurry of a death-bed confessor to get the train, or another trudging along with stocks and bonds trying to get them aboard.

XX. The Invited Ones. All. All are invited to ride on this train upon the main line. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the bride say, Come. And let him that heareth say, Come."

XXI. Cost of Passage. Free. Jesus paid the fare. All are issued free passes. Get on. "Ho, every one—come ye, he that hath no money—without money and without price."

XXII. The Tunnels. Shadows. There are tunnels of darkest doubt. There are tunnels of deepest despair. There are tunnels of shaking fear. But the true followers of Christ learn that these are only shadows. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

XXIII. The Bridges. Borne Up. When we pass over the bridge the Lord is with us. "For he shall give his angels charge over thee, to keep thee in all thy ways."

XXIV. Safe Passage. Delivered. A safe passage is assured, for the Lord has promised to deliver our souls. "Behold, the eye of the Lord is upon them that fear him." "The angel of the Lord encampeth round about them that fear him and delivereth them." There are no smash-ups on this road.

XV. The Destination. Heaven. The destination of this train is the Grand Central Station of Heaven. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." "I will come again and receive you unto myself, that where I am there ye may be also."

Which way is thy train bearing thee?

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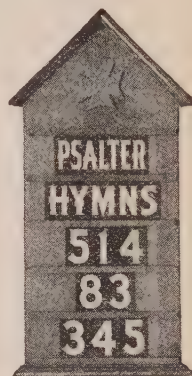
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HOW WE PAID THE CHURCH DEBT

By C. E. J.

If there is one thing that is harder than another it is the payment of a church debt that is so old that nobody ever thinks of it save the Official Board that has to pay the interest every six months. The church that I was sent to serve had owed \$1500 until they had more than paid the principle in interest. Three times it had been raised by subscription, but the subscriptions were never paid. My first attention was directed to this incubus. They could not pay it. Street improvements of \$600 were forced upon us by the city authorities. How should we get this money? I counselled the borrowing of that much more. These good people objected. I said, "I can raise the \$600 very easily, but if we raise that amount, we cannot raise the debt. Let us add that much to the debt and then raise the \$2100." Finally this plan was adopted.

I took the matter to God in prayer. The Spirit directed me to a widow upon whose heart God had placed the burden. In our church bulletin I inserted twenty-one squares, each representing one hundred dollars. Soon, somebody offered to give the first \$100. All of it must be subscribed if any was to be binding. I would not receive any money until the whole was subscribed. No personal soliciting was done. The money commenced to come in answer to prayer. In a short time eight one hundred dollar subscriptions were offered. It was then that I undertook what I conceive to be a novel plan.

I drew up a subscription paper, expressly stating that all, or none, was to be paid. By this time the whole church seemed to be alive with the spirit of prayer. I went first to the parents of ten boys and asked them if these boys could subscribe \$5 each towards the debt, they to be entirely responsible themselves. The parents agreeing not to pay it themselves. I got their consent and then went to the boys. Not one of these boys earned over \$50 in a whole year. Not one of them refused to make the subscription. Then I went to ten girls of similar age and circumstances. All gladly made their contribution. Then I went to ten boys a little older and asked them to subscribe \$10 each. I was successful. I then tried to find ten girls of like age, but was only able to find eight who could make the subscription.

On the first Sunday in November I took my subscription paper into the pulpit, and for the first time made known in public to the congregation what I had been doing. I urged them to follow the lead of these children. If the children could give of their meager earnings, surely the older people would do as well. No further soliciting was done. The people who had faith in the promises of God prayed earnestly. It was a joy to see how they responded.

The entire amount, \$2100, was subscribed by the first Sunday in December. After the amount was pledged and I had told the people we did not need any more, there came some who insisted on paying another hundred dollars, in order to make sure of the whole.

In another week, every penny was paid in. No

collecting was necessary. On Christmas eve the note was burned.

I am quite sure if we trust God more in financial matters and see to it that we are fit temples for the indwelling of the Holy Ghost, very many of our difficulties will vanish.

HOW TO FILL EMPTY PEWS

In our July number we had an article on "*O Empty Seats, Why are you Empty?*" In the August number we had a second article by the same writer on "*O Empty Seats, How Can You Be Filled?*" Both articles have attracted a great deal of attention. One of our subscribers sent us a page of *The Congregationalist* of August 30th containing a symposium on this theme in which these articles and another on "*The Misfit Pastor*" in our July number are given marked recognition. This subscriber writes us as follows. We quote him entire and greatly appreciate his message.—(Ed.)

Every minister longs to have a well-filled church. He wants to preach the glorious Gospel to as many people as possible. Eminently respectable but empty pews do not inspire him. The sparse congregation in the back pews deserves his best; but how much better his "best" would be if the front pews and the rear seats were both all filled with eager hearers?

Why are there any empty pews at all? What is wrong?

Dr. Francis E. Clark—"Father Endeavor" Clark—says in a recent article in *The Yale Review* that it is due to "the menace of the sermon." No! Dr. Clark, the sermon in itself is not necessarily a menace; but the dull, uninteresting, poorly delivered, uninspiring sermon is a menace. The man who has a vital message and knows how to "put it over," gets a good hearing. People are always glad to hear that kind of a preacher.

Correspondents in *The Congregationalist* have been recently belaboring the ministers who do not "draw." "Worshiper" complained of "the blight of the sermon" in the case of his own minister, who he admits preaches a cultured, scholarly sermon, but can get only a handful into his church Sunday evenings, while a neighboring preacher gets a crowd. "Subscriber" blames his minister's use of his "barrel" as the thing that keeps people away from church. Evidently something is wrong with these ministers—and something wrong too with their churches! What is it?

"Another Reader" suggests a remedy in the August 30th issue of *The Congregationalist*. He writes: "I would advise 'Subscriber' and 'Worshiper' to buy a July, 1923, *Expositor* of F. M. Barton, Cleveland, O., and read 'O, Empty Seats,' on page 1,160, and 'The Misfit Pastor,' on page 1,163." Something to the point for laymen as well as ministers in these articles!

"Another Reader" is on the right track! *The Expositor* tells you how to preach sermons that will draw and impress—sermons that in common language have a "pull" and a "punch." Such sermons will help to fill the vacant seats.

But Dr. Charles M. Sheldon, author of "In His Steps," and now editor of *The Christian Herald*, puts the blame for poor attendance upon long drawn-out "preliminaries;" they are the "blight" of the sermon that follows them, he says. Some point in Dr. Sheldon's criticism, too, Careless, slovenly, lengthy orders of service repel the worshiper and deaden the service. On the other hand, a dignified, reverent, well-planned program of Bible reading, prayer, and praise impresses worshipers and puts them in the proper mood for hearing the Gospel message. At this point, too, *The Expositor* helps. Its new department of **Pulpit and Pastoral Prayers** is a great inspiration to the proper conduct of Public Worship.

More is needed, however, to fill the vacant pews. The co-operation of the church with the pastor in the carrying out of a well-planned program of both local work and Kingdom extension must be secured.

The Expositor gives the minister just what he needs to make his preaching fresh, vital and effective, and suggests tested methods, as well as for making every phase of church activity efficient. Special articles by practical, successful leaders, sermons by leading preachers, abundance of striking and pointed illustrations, fresh and usable material for special days and occasions, helpful prayer meeting talks, competent reviews of important new books, a comprehensive religious review of reviews, illuminating expositions, spiritual pulpit and pastoral prayers, successful new methods, expert guidance on church advertising—in short, just what you need to make the church go with you as its leader.

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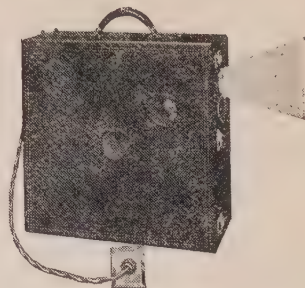
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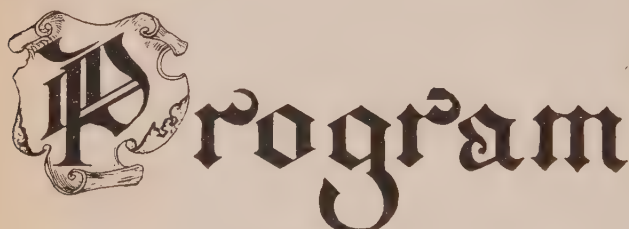
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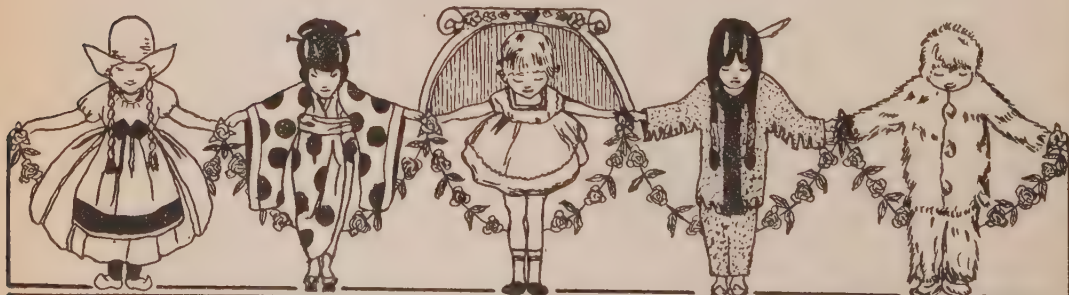
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A Night with the Good Old Hymns

A Service of Song and Story for Sunday Evening

REV. HENRY GUY CAMPBELL, Brooklyn, Wisconsin

(In sending the following song service the writer in a supplemental note says: "Services of story and song are always crowd-getters and my folks get great good from them. These services are used in a church, the only one in a village of 475 people. We have demonstrated that the folks in the country or rural points appreciate a varied program. In this particular program I gave the history of the Methodist Hymnal. Men of other denominations would do well to use the history of their own hymnal, or have as the introduction a short talk on the need of the hymns in church worship, or on the wealth of the hymns, their stability, their force, or any other subject, just so it appertained to music. I recommend some such a program at least once a month."—*Ed.*)

The following is a service for the evening worship hour which was put on in our church one evening. The people were delighted with it and I am sure that many souls were strengthened by the service.

I gathered the material from the book of Carl F. Price, "The Music and Hymnody of The Methodist Hymnal."

About a month in advance I announced that we would have such a service and asked for each member of the congregation to hand me the next Sunday a card with the name of his or her favorite hymn written on it; that I would make selections from the numbers given me. I received a total of 59, about 150 requests including duplicates.

The special numbers were by the Junior Choir and the Men's Choral Club, but the hymns were sung with the aid of the whole congregation.

The Program

I. (*Pastor.*) I feel sure that it is especially interesting to American Methodists that the first hymnal ever published for use in the Church of England was prepared by John Wesley in 1736, and was first printed in Charlestown, S. C. in 1737. John Wesley was then a foreign missionary from England to Georgia.

There are only two copies of this book now known to exist, one in England, the other in possession of the Public Library in New York City. The latter copy is in a good state of preservation and bears upon its title-page: "A Collection of Psalms and Hymns, Charles-Town, Printed by Lewis Timothy, 1737."

There were 70 hymns in the book, the first forty to be for use on Sunday, the next twenty on Wednesday or Friday, and the rest on Saturday.

The next important hymnal of the Church of England was prepared by M. Madan (1760) and was composed chiefly of the hymns of Wesley and Watts.

The celebrated Wesley collection was published in 1780. After this, other Methodist hymnals were published. Yet in the nineteenth century the publishers of these hymnals practically retained intact this collection.

The famous Christmas Conference convened in Baltimore in 1784. At this conference it was recommended that "A Pocket Hymn Book, Designed as a Constant Companion for the Pious, Collected from Various Authors," be the Official Hymn Book of the Methodist Episcopal Church. This book was published by Robert Spence, of York, at one time a coachman, who was converted under Methodist preaching, and who later developed into a prominent publisher.

The book was revised in 1800, published by Ezekiel Cooper, superintendent of the book business of the Methodist Church. In 1808 another book was added which bore the title: "A Selection of Hymns, from Various Authors, Designed as a Supplement to the Methodist Pocket Hymn Book, Compiled under the direction of Bishop Asbury and Published by Order of the General Conference." In 1821 a new Hymnal was published. It bore the title: "A Collection of Hymns for the Use of the Methodist Episcopal Church, principally from the collection of the Rev. John Wesley, M.A., late fellow of Lincoln College, Oxford." There were 604 hymns, two doxologies, and a Scriptural Index in this new Hymnal.

In 1844 the Southern conference deemed it wise to separate from the church and form a church of their own, and in 1846 at their first General Conference they took steps to revise and prepare a new Hymnal, which was done. They prepared a new Hymn Book in 1889 by action of their General Conference of 1886.

The Methodist Episcopal Church at the General Conference in 1848 authorized a new Hymn Book. This book was in use for three decades. The revised book to take its place was published in 1878.

At the General Conference of 1902 steps were taken to arrange for the publishing of an Inter-Denominational Hymn Book. This, however, was not carried through. So in 1904 a joint committee of the Methodist Episcopal Church and the Methodist Episcopal Church South met and prepared a common Hymnal and Catechism. This Hymnal was published in 1905 and is the Hymnal we have today.

Some of the hymns in this book have become very dear to us because of associations in our lives. It may have been that the hymn you have selected as your favorite has helped you get closer to God. It may have been the one that led you to Christ. It may bring you sweet memories of Mother, or of Father "lining them" and then leading the congregation in singing.

And every hymn has a background in the personal experience of its author. It is only as these writers have taken into their confidence some of the men and women who have compiled histories of the hymns that we know the secret of them.

And, too, there are associations of these hymns in the lives of others, the stories of which are so

fine and good that we will endeavor to tell some of them in a manner that will help you as you sing them tonight and at any time hereafter.

Some of the hymns which were chosen by the members of the congregation are not to be used tonight, for the reason that the secret of the author's heart has not been revealed to writers of the history of hymns.

II. *The First Hymn* we will sing is the first one in the book, "O For a Thousand Tongues to Sing."

Its author is Charles Wesley, who wrote 6500 hymns in 50 years, 129 of them being in the present Hymnal of our Church.

Charles Wesley had a fondness for writing hymns on his birthday—thus observing anniversaries in a devout fashion. One of his greatest hymns was written on the first anniversary of his conversion. These words, beginning, "O for a thousand tongues to sing," have become so endeared to all Methodists that they form the first hymn in all the important Methodist Hymnals in Great Britain and America. The very first phrase is said to have been suggested by the remark of Peter Bohler to Wesley in praise of Christ: "Had I a thousand tongues, I would praise Him with them all."

The line, "Tis life and health and peace," is suggestive of Wesley's serious sickness mentioned in his own account of his conversion in the home of one Thomas Bray: "I was composing myself to sleep and quietness and peace, when I heard a voice say, 'In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of all thine infirmities!' The words struck me to the heart. I lay musing and trembling. With a strange palpitation of heart, I said, yet feared to say, 'I believe, I believe!'"

When at last he won the consciousness of sins forgiven, he prayed, and then read from the Bible this passage: "He hath put a new song in my mouth," which sentiment is echoed in the line, "'Tis music in the sinner's ears."

And on the first anniversary of his conversion, as he thinks back to that great day of his life, he exclaims: "He breaks the power of," etc.

Let us sing Hymn No. 1.)

(Congregation singing.)

III. (*Pastor.*) The next hymn is No. 19.

There is tragedy connected with this hymn. The author, the Rev. Robert Robinson, years after he wrote the song drifted into frivolous ways. A stranger once quoted these words to him: "Prone to wander, Lord, I feel it. Prone to leave the God I love." Full of emotion Robinson replied: "I am the unhappy man who composed that hymn, many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I then had."

Let us sing Hymn No. 19, "Come Thou Fount of Every Blessing."

(Congregation)

IV. (*Prayer.*) By the Pastor.

V. (*Anthem.*) Junior Choir.

VI. (*Pastor.*) After a conference-room talk on the 23rd Psalm, Rev. Joseph H. Gilmore, in 1861 wrote "He Leadeth Me," in the home of a friend

in Philadelphia, where he was visiting while supplying a Baptist pulpit in that city.

VII. (Hymn 489.) "He Leadeth Me."

(Congregation)

VIII. (*Pastor.*) We know the story of George Matheson, whose eyes were diseased, and who, upon learning from the doctors that it would soon result in blindness, went to the young woman he was to marry and told her the doctor's verdict, offering to release her from her promise if she so desired. She broke the engagement and in his despair he cast his lot on the love of Christ and found relief, which he gives expression to in his hymn, "O love that wilt not let me go."

A grief similar to Matheson's was suffered by Joseph Shriver whose betrothed was drowned shortly before the day fixed for the wedding. The intense sorrow into which his joy was so suddenly changed only drove him closer to the Divine Friend, for he wrote: "What a Friend we have in Jesus, All our sins and griefs to bear."

How many times, I wonder, has this song led us to Him, there to find the Friend that sticketh closer than a brother?

(Hymn 551.) What a Friend We Have in Jesus."

(Congregation)

X. (*Lesson.*) Psalms 98 and 100.

XI. *Notices and Offering.*

(At this time the Men's Choral Club sang, "Let the Lower Lights be Burning.")

The next hymn is one written by Dr. Ray Palmer, "My Faith Looks Up to Thee."

Dr. Palmer says of this hymn: "I gave form to what I felt by writing with little effort the stanzas. I recollect I wrote them with very tender emotion, and ended the last line with tears."

XII. (Hymn 334.) "My Faith Looks Up to Thee."

(Congregation)

XIII. (*Pastor.*) An impressive story is told in connection with the use of the next hymn. "A party of travelers were in the White Mountains one summer morning and stopped at a farmhouse to inquire the way up the mountain. A very old man opened the door. His hair was snow white. Goodness beamed from his face. When he had told the travelers the way they asked him if he knew the Guide to the heavenly road. His answer was the story of his life, a life that had been devoted to the Master's service in preaching, teaching, and living the Gospel. Before they left he asked them to kneel with him to pray. They knelt there on the mountainside in the morning hour, and this man of God offered as his prayer the words of this song we will soon sing. There was earnestness, pathos, and power in every utterance as he poured out his heart in the lines: 'When I Survey the Wondrous Cross, on Which the Prince of Glory Died.'"

"He recited all four verses. This alone was his prayer." The person telling the story said that it was one of the most eloquent petitions he had ever heard.

This great hymn of the church, "When I Survey the Wondrous Cross," is the hymn we will sing at this time.

XIV. (Hymn 148.)

(Congregation)

XV. (*Pastor.*) In connection with the song of Isaac Watts, "Alas and Did my Saviour Bleed," there are two stories, both of conversions. The first is that of the evangelist, E. P. Hammond, who was converted at the age of 17 in Southington, Connecticut, and who was led to Christ by the singing of this hymn.

The other is that of Fanny Crosby, the blind poetess, five of whose hymns are in the hymnal.

In telling of her conversion in the old Thirteenth Street Church in New York, during a revival in 1850, she said: "I had sought the Saviour at the altar and one evening after a prayer was offered they began to sing the grand old consecration hymn, 'Alas and Did my Saviour Bleed,' and when they reached the third line of the fourth stanza, 'Here Lord, I Give Myself Away,' my very soul was flooded with celestial light."

XVI. (Hymn 146.) "Alas and Did my Saviour Bleed."

(Congregation)

XVII. *The Men's Choral Club* sang, "There is a Fountain Filled with Blood.

XVIII. (*Pastor.*) Dr. John Fawcett having received, in 1772, a call to leave his charge in the Baptist Church in Wambsgate to become pastor of a large London church, was about to go when his people, broken-hearted, besought him and finally persuaded him to remain. He said to them: "You may unpack my goods, and we will live together for the Lord."

So he wrote, "Blest Be the Tie That Binds," having learned that, "When we asunder part, it gives us inward pain," and pastor and people had decided to "share their mutual woes and bear their mutual burdens," the rest of their lives. Let us sing as our closing hymn, this song of Dr. Fawcett's.

XIX. (Hymn 556.) "Blest Be the Tie That Binds."

(Congregation)

XX. *Benediction by the Pastor.*

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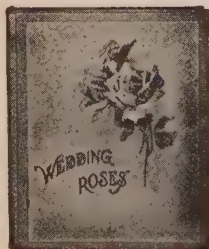
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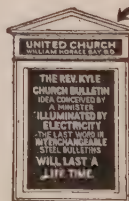
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The Blessings of Our Nation

May we not, as a nation first express our thankfulness to the Almighty for the richness and vastness of our domain? Was not this Continent held back by divine Providence for the coming of the persecuted Puritan Pilgrims, who introduced a language now become world-wide, who promulgated the principles of liberty and equality now prevailing among many of the nations of the old world?

No people ever received a richer inheritance than was bequeathed to us on this continent. We have an abundance of the five great staples necessary to the prosperity of a great nation—grain for food, cotton for clothes, coal for fuel, gold for currency, and iron and timber for building. An Englishman once said to an American, "Have you any coal beds in your country?" He replied, "If you bring your little island over here and drop it into our coal beds you will never find it again."

A Kentuckian, after hearing a Briton describe how the sun never sets on England's possessions, exclaimed, "America is bounded on the east by the rising sun, on the north by the Aurora Borealis, on the west by the Procession of the Equinoxes, and on the south by the Day of Judgment." The Kentuckian was thrilled with the grandeur of the mightiest country on the face of the earth—"a land whose stones are iron and out of whose hills thou mayst dig brass."—*Rev. E. W. Caswell, D.D.*

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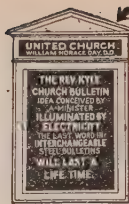
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There is a man who buyeth Junk. And his Shop is filled with Rags and Bottles and all manner of old truck, save that he hath no place to dump the Stories that are told by After-Dinner Speakers. And that is a Pity. And in his Yard are piles of old Iron, and rusty Iron Beds, and Windows out of which People have looked that now are Dead and their houses torn down; and Doors across whose thresholds have walked the mourners carrying the coffins of those who builded the houses; and marble mantels that are tombstones of dead homes. And if there be any other kinds of old Junk, behold they are there.

And one day there stood before the door of the Shop an Ancient Fire Engine. For the City had sold it for Junk and bought a new one, and the Junk man had bought the old one as a job lot. And the old Engine stood there, all forlorn. The boiler thereof was rusted and dented, and the brass thereof was tarnished.

And I stopped as I passed by, and I contemplated the poor old wreck that stood there in its Desuetude with none so poor to do it reverence.

And I said, Is not this the Engine which the city bought with a Special Bond Issue, and was it not the Pride of the town? Did it not go garlanded in processions, with Red-shirted firemen Helmeted and Fierce-looking, guarding it as it went? And when there was a Fire, did not this Engine start forth from the Engine-house, the Firemen sliding down the Brass Pole and dressing as they slid, and the Horses snorting as they rushed from their

stalls at the first clang of the Bell? And hath not this Engine saved unto the city Many Thousands of Shekels?

And I felt like crying unto the multitude, all of them rushing along as if they really were going somewhere, Is it nothing to you, all ye that pass by?

And I remembered the uplifted ladder, and the firemen carrying the nozzle, and the hose stiffening as the water began to fill it, and the Angry Hiss with which the Fire retreated and went down; and the horses, that had come to the fire on the run, poking along home, dragging the Victorious Engine. And behold, it stood before the Junk Shop in dishonor.

But I said, It is now too late to give glory unto the old Fire Engine. It hath performed its service, and had its glory. It needeth not that it go garlanded unto its grave. Let its Brass be cast into the Furnace, and its Iron be molten again, and let it serve other uses in other forms. For, as they were wont to say in Rome, *Sic transit gloria mundi*, which is in the Latin tongue, and meaneth, Thus passeth the glory of this world.

But I could not go by unheeding. And on that morning Keturah had given unto me a Rose, and I was wearing it in my Button Hole. And I removed it, and I laid it reverently on the Old Fire Engine. And I said, Though all the world care not, I and Keturah, we care. So that which was about to die did I salute in honor of the glory that had been in its long years of Heroick Service.

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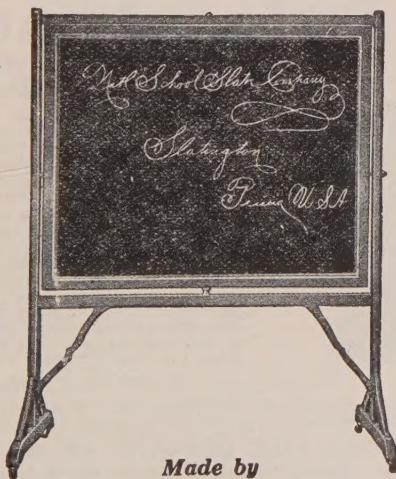
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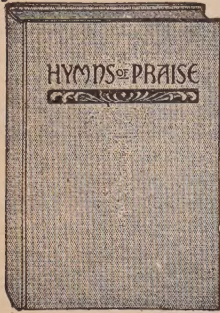
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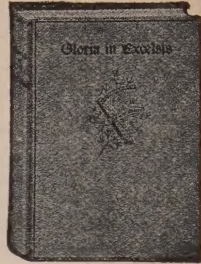
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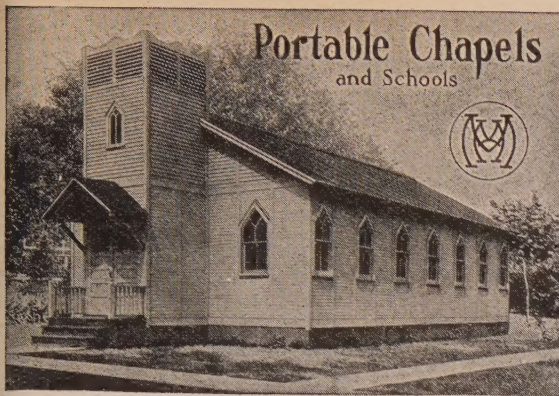
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